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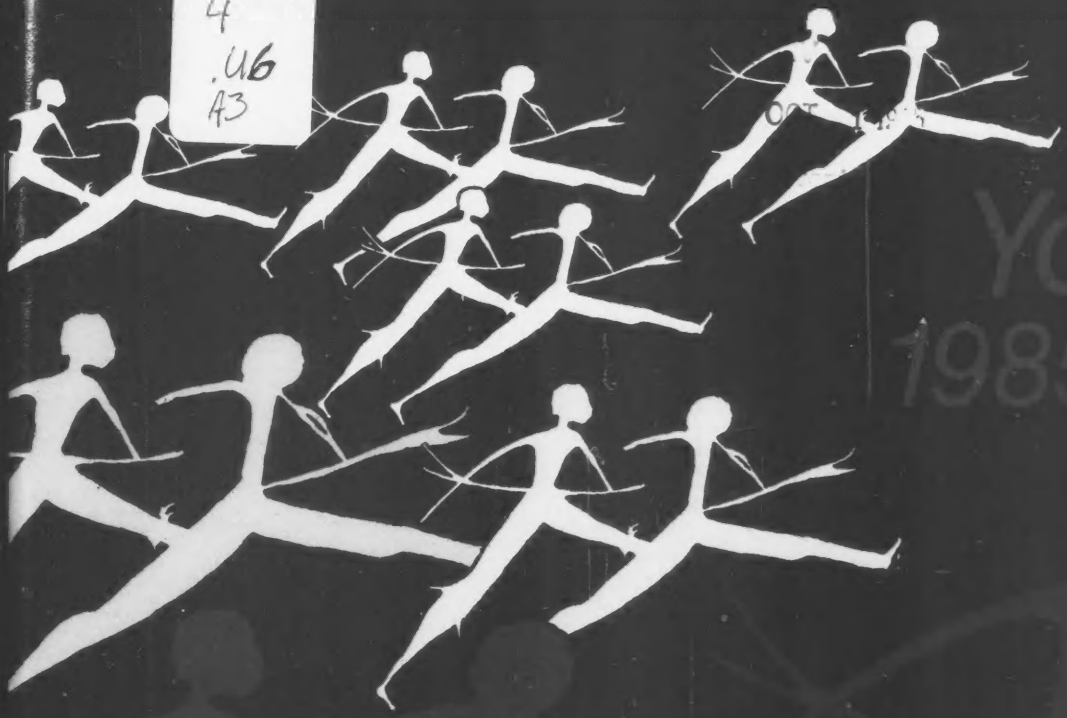

Youth
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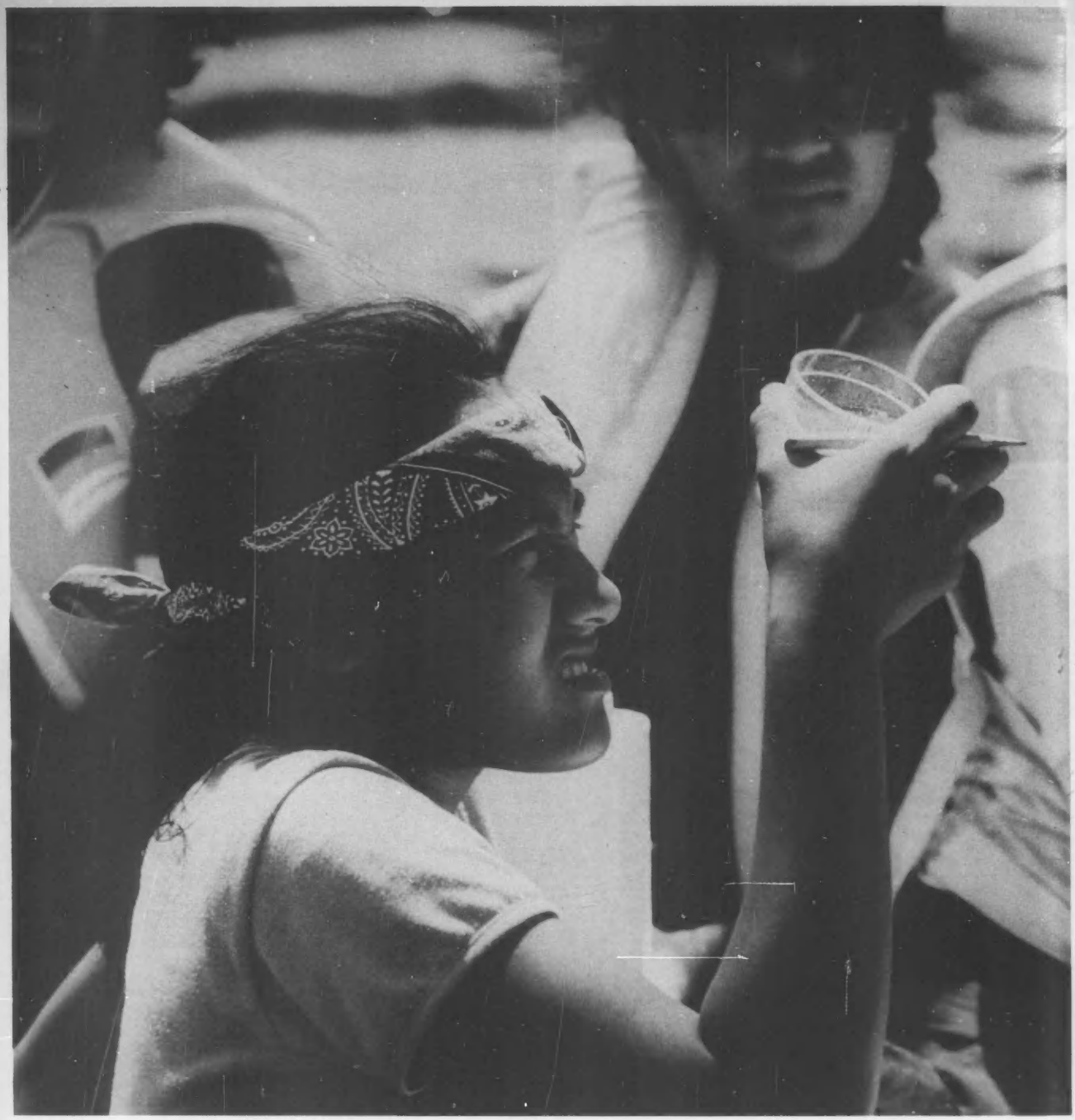

A time to live...

35 American Samoa

Pensive pupils of Pago Pago

Pupils from a girls' school in Pago Pago, capital of American Samoa, examine a sample of plankton during an offshore science field trip. The development of school and out-of-school teaching of science and technology is an important aspect of Unesco's Major Progamme V, *Education, Training and Society*. A special effort is made to support activities designed to give girls and women improved access to education and training in science and technology.

Photo Deighton Emmons Jr. Reprinted with permission from *The Science Teacher*. Published by the National Science Teachers' Association, USA

UNESCO
The Courier
A window open on the world

Editorial

FOLLOWING one another as they do in rapid succession, International "Years" have a tendency to become International "Yawns". Although they often achieve positive results, which seldom seem to receive the publicity they deserve, when the 365 days are up we tend to consider the chapter closed.

1985, *International Youth Year,* is different. Youth is the opening chapter of a book we cannot put down. Furthermore, we are all experts, so we believe, on youth because we were all young once. This does not, however, prevent us from expressing largely irrelevant opinions on what we label "The Problem of Youth". They are irrelevant because society does not face a "problem of youth"; on the contrary, young people are faced with the problems of society, yet have little or no opportunity to express their opinions as to what should be done to resolve them.

This is why, in preparing this issue of the *Unesco Courier,* we decided to throw it open to the voice of youth. In addition to assessments of the situation of young people in various parts of the world compiled by the editors of twelve of our thirty-one language editions, we publish the results of a worldwide inquiry carried out within a cross-section of international youth in which young people themselves tell us about their hopes and fears for themselves and for society today and in the future.

Six young people provide us with a more personal insight into their way of life—three of them describe in detail the happenings of a single, ordinary day, while the other three offer more general reflections.

The experts too have their say. Not faceless experts but men and women who work with young people and who represent a new loving and caring, down-to-earth approach to youth.

We pride ourselves that this is also the Unesco approach. Without exception, all Unesco's programmes are designed in such a way as not only to help youth, but also to demand their active participation.

In an uncertain world, young people, who constitute forty-five per cent of the world's population, bear a major portion of the burdens of poverty, hunger, unemployment and violence. Perhaps this is as it should be. After all, no one can deny that they stand accused, as did William Pitt, who became prime minister of England at the age of 24, of "the atrocious crime of being young".

Editor-in-chief: Edouard Glissant

June 1985
38th year

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Current Serial

Emblem of International Youth Year
Photo © United Nations

4 In search of the present
by Eduardo Khalifé

8 That first job

12 World Congress on Youth
An open letter from the Mayor of Barcelona

13 A *Unesco Courier* International Survey
The voice of youth from every continent

18 A day in the life of...
Three young people recount the happenings of a typical day

20 Spotlight on youth
The Arab World, Belgium, Brazil, Catalonia, Finland, India, Italy, Republic of Korea, Pakistan, Senegal, Switzerland, United Republic of Tanzania, Thailand, USSR

25 Streets apart
by Merrick Fall

28 Africa's generation gap
by Boubakar Ly

32 China's most precious energy source
by Tang Ruoxin

34 A truce for children
by Hélène Ahrweiler

2 A time to live...
AMERICAN SAMOA: *Pensive pupils of Pago Pago*

Published monthly in **31 languages** by Unesco, The United Nations Educational, Scientific and Cultural Organization 7, Place de Fontenoy, 75700 Paris.

English **French** **Spanish** **Russian** **German** **Arabic** **Japanese** **Italian** **Hindi** **Tamil** **Hebrew** **Persian** **Dutch** **Portuguese** **Turkish** **Urdu** **Catalan** **Malaysian** **Korean** **Swahili** **Croato-Serb** **Macedonian** **Serbo-Croat** **Slovene** **Chinese** **Bulgarian** **Greek** **Sinhala** **Finnish** **Swedish** **Basque**

A selection in Braille is published quarterly in English, French, Spanish and Korean

ISSN 0041-5278
N° 6 - 1985 - OPI - 85 - 1 - 423 A

In search of

by Eduardo Khaliffé

THE fact that every generation asks its parents about the meaning of life is nothing new. It is not unusual for young people to ask whatever questions are necessary until they have passed through all the physical, emotional and intellectual stages involved in growing up. Youth is very old, and whether or not it realizes that its qualities have persisted down the centuries, it is eternally condemned to rechart its own course under a crossfire of myths, norms and sanctions. As it makes its way into the social arena of its time, it illustrates the eternal polarity of humankind—the simultaneous existence of the old and the new, sharing a moment in time and place in the cycle of evolution.

As a rule, however, society tolerates the rhetorical profanation of its conventions—as part of a ritual devoid of faith. Taking refuge in "common sense" ("we were all young once"), it grants its young people a brief margin of tolerance while seeking explanations for their behaviour. In fact, adult society prefers to believe in the biblical maxim that "what will be will be, what has been done will be done again, and there is nothing new under the sun".

As the Italian film-maker and writer Pier Paolo Pasolini once wrote, youth possesses a "readiness to believe" which strictly speaking lies in its inclination not to believe, in its desire to challenge and contradict the biblical prophecy, in its eagerness to rebel against the squandering of its energy and the restriction of its action and thought to a social routine that admits no change.

These attitudes led to the extraordinary revolt which took the West by surprise in the late 1960s and early 1970s, when political thought rediscovered its kinship with poetry, as shown by the passionate slogans scrawled on the walls of Paris and the flowers planted in the barrels of guns.

Few attempts have been made to identify the source and explain the widespread impact of this movement. But there is no doubt that the events of May 1968 in Paris, and the demonstrations at Kent State University and on Tlatelolco square in Mexico City (important manifestations of a more general movement) helped to create in young people a universal awareness of their existence, a feeling that they belonged to the same tremor of renewal that shook the organs of power not only in the capitals of the industrialized world but also in the poor and dependent countries.

Looking back today, many people probably remember those days with the feeling that they had worshipped an illusion. But it was an illusion that set off a social alarm bell and mobilized vast intellectual and material resources, in some cases to interpret the syndrome of revolt, and in others to exorcise it by violence.

In Latin America events often ended in bloodshed. Writing in 1969 about young people, the Mexican author Octavio Paz said, "Society mimics them and by mimicking them it exorcises them. For a few weeks it abdicates its authority, giving free rein to the blasphemies and sacrileges of the

"Youth is very old and whether or not it realizes that its qualities have persisted down the centuries, it is eternally condemned to rechart its own course, under a crossfire of myths, norms and sanctions". Young people today are creating and affirming their own values vis-à-vis adult society, joined by a sense of belonging to a vast group with a shared sensibility, tastes and ways of living. Demographically speaking, today's is a youthful world, for young people con-

the present

stitute 45% of world population. In 1975 there were 730 million people between the ages of 15 and 24. This figure is expected to rise to 1,180 million by the year 2000—an increase of 60% in 25 years. It is estimated that the number of young people in the developing countries will increase by 80% between now and the end of the century, as against 5% in the industrialized countries. Below, a crowd of young people during a mass meeting in Italy.

Photo Enrico Gallo, Unesco

young, then it reasserts itself more thoroughly in ruthless repression".

Supported by political doctrines or issuing a challenge to orthodoxy, the youth movement aimed to give new life to certain elementary truths by rescuing them from the mechanistic rationality of established authority. It looked for certainties which, in face of the intolerable pressures of the present, are axiomatic for perceptive humanity: the struggle against war and the rejection of all unjustified forms of violence.

This appeal to conscience was made with the lucidity of the emotions rather than with practical clearsightedness. Subsequently, with ill-concealed contempt, political theory and sociology passed the buck to other disciplines such as psychology and education. Hope and the spirit of transcendent excitement died, and were replaced by a purely psychological interest, sometimes not devoid of precision and honesty, in the rebellious masses, their rowdy behaviour, their group attitudes, their iconoclastic ideas, their ego, their superego, their ideal self. Much of this interest was prompted by a desire to convert the social styles of young people into consumer goods. Think of the sophistication of the "youth" industry—films, records, clothing—which has developed since the years of revolt. Teenage violence, drug use by the young, the conflict between the generations, all fuelled the curiosity of the news media, and many of this generation of young people ended up on the psychiatrist's couch.

Then came the creation of cultural codes, fashions and social habits which are pale copies of the spirit of "disobedient" youth, although the relationship is not acknowledged. But this is not an attempt to compare the young of that time with those of today in the expansive cultures of the West.

It is pointless to speculate about the differences between the "beat generation" and the generation of "Saturday night fever", or to review young people's forms of expression, whether authentic or not, in the societies of Europe and North America. This is a very complex situation which we tend to simplify through a mixture of ignorance and confusion, obscure components of our own way of life.

We must accept the mounting influx into Latin America of goods produced for the youth market by the powerful commercial forces of the industrialized countries. This penetration revives in us the painful conviction that we were born in a second-rate continent, at the same time possessing the customs and inner thoughts of another culture and language. A sense of internal exile has grown in us, haunting the empty ▶

Photo © Marcelo Montecino

▶ spaces of our consciousness. This terrible dichotomy is nothing new, for Latin America is an amalgam of divisions. If we look at our hybrid continent we find what the Mexican philosopher and writer Leopoldo Zea has called "the source of all its ambiguity and ambivalence". We find a Latin American "who is equally ill at ease with his father's people and his mother's. Rejected by one group, he is ashamed to belong to the other".

Here comics compete with ancient legends. The culture of the future and the culture of the past, the tormentor and his victim rub shoulders on the street. To whom, then, do we refer when we speak of the young? Here, as in so many other fields, our diversity betrays us. For if we agree to be this multiple species, what right do we have to speak of youth as a single entity in Latin America?

We can always repeat that ours is a young continent. The extraordinary thing is that the origins of its culture and history are so far-flung and so varied. For instance, we never cease to be surprised on discovering our remotest past—the delicately reconstituted objects of pottery and bone, the carvings and paintings through which their authors have triumphed over time. We are familiar with cities built over the remains of colonial cities which themselves stood on the ruins of Amerindian settlements, traces of which survive in the

"On a continent where entire generations are condemned to unemployment, ignorance and all the other symptoms of underdevelopment and poverty, there is no alternative but to fight to conquer the present, especially when the boundary between childhood and youth is steadily fading. Who could tell the exact age of the millions of child workers in Latin America today?" Left, a youth dressed as a miner at a folk festival in Chile.

"We Latin Americans... are 'young' in the sense that we are subject to the tutelage of an 'adult' world dedicated to the task of 'guiding' our economic, cultural and political destiny..." "Young Latin Americans have always been required to be 'the country's future'. In other words, we spend one half of our lives representing the future and the other bearing the weight of the past." Below, young women from a shanty-town, Santiago de Chile.

Photo © Marcelo Montecino

Photo Chuck Kneyse © Rapho, Paris

form of societies whose existence is tolerated because of the inertia of the system.

The urgent demand for a hearing voiced by the young is that of a whole continent expressing the primordial truths of its existence in defiance of the powers opposed to it. This insistence on expression has been dearly bought throughout our history, for Latin America is a continent of violence. Rarely has the silence of so many succeeded in denouncing the cruelty and ferocity endured by a people as have the silenced voices of the thousands who disappeared under Latin American dictatorships—whole generations of young people obliterated from their time by imprisonment and exile.

We Latin Americans do not have the control of our destiny that would enable us to avoid courses that are harmful to us and choose those that suit us. To this extent we are "young", in the sense that we are subject to the tutelage of an "adult" world dedicated to the task of "guiding" our economic, cultural and political destiny. Even for its people, Latin America is still El Dorado, a dream created and pursued by other worlds which conquer it and then deny its existence. "America's specific Utopian future has not been given expression," says the Argentine essayist Horacio Cerutti, "simply because America has no future or—what amounts to the same thing—it is pure future with no present". What does this present mean for us?

Latin America, it is said, "is a land of hope and promise". Thus we are granted the dubious destiny of crossing an expanse of time without definition, of involvement in a cycle of events that is never completed, of sowing our seed in an instant that is a fiction of the present.

Young Latin Americans have always been required to be "the country's future". In other words, we spend one half of our lives representing the future, and the other bearing the weight of the past.

It is natural that young people should associate themselves with the defence of life. This gives them an identity as a group, although it is not enough to transform them into "agents of history". Nevertheless, on a continent where entire generations are condemned to unemployment, ignorance and all the other symptoms of underdevelopment and poverty, there is no alternative but to fight to conquer the present, especially when the boundary between childhood and youth is steadily fading. Who could tell the age of the millions of child workers in Latin America today?

The young people of Latin America have not faltered in the struggle to recover the present. They are espousing universal values while discovering their own identity, and are imaginatively conscious of the historical and cultural depth of their past. In their hands culture is a feast at which they simultaneously create and commemorate. The cultural and social expressions of this sense of purpose have ceased to be marginal and are becoming progressively stronger.

Young people are emerging from the cultural isolation in which they awaited the moment when society would allow it to take possession of its heritage. They are flinging themselves into every collective movement which enables them to live fully in their time. ■

EDUARDO KHALIFFE, *a young Ecuadorian journalist, has produced a series of television programmes entitled "Identidad" on his country's traditional cultural values. He has taken part in programmes produced by the Andine television service created by the Cartagena Agreement, to which Venezuela, Colombia, Ecuador, Peru and Bolivia are parties.*

"We must accept the mounting influx into Latin America of goods produced for the youth market by the powerful commercial forces of the industrialized countries". This penetration "revives in us the painful conviction that we were born in a 'second-rate' continent, at the same time possessing the customs and inner thoughts of another culture and language". Above, U.S. pop star Michael Jackson, the idol of millions of young people in Latin America and elsewhere, during a concert.

Photo © Marcelo Montecino

That first job

A survey of "The situation, the attitudes and life styles of young industrial workers" *was recently undertaken by the International Council for Social Sciences at Unesco's request and with its financial backing. The survey covered six countries of varying degrees of industrialization: relatively industrialized (Hungary and Spain), intermediate (India and Uruguay), recently becoming industrialized (Senegal and Algeria). Some six hundred young people from four continents were interviewed for the survey on whose findings the article below is based.*

Photo © Bernard Gérard, Paris

Photo Unesco

Photo Dominique Roger, Unesco

Photo Paolo Koch © Rapho, Paris

FOR young people today, getting their first job means not only the assurance of an income—still, as in the past, an overriding motivation—but also the assertion of their personal identity, a way of proving that they "exist" through the exercise of what they view as a creative activity.

They are aware that in getting their first job they acquire a new social status and a new life style which differs from that of a student still dependent upon his family and even more so from that of the unemployed for whom life is a matter of privation and bare survival. In other words, they realize that becoming employed is the natural conclusion of a long period of apprenticeship for entry into society, the preparation for which both in the home and at school has basically been a preparation for work.

This hoped-for incorporation into the world of work is no easy matter. Not only are employment opportunities rare (in all the countries surveyed except Hungary), it is also virtually impossible for most young people to find the kind of work for which they have been trained and to which they aspire. Those who are lucky enough to find their first job quickly, because they are assumed to lack professional experience and skills, are often subject to various kinds of overt or covert discrimination, even though they may be doing exactly the same tasks as older or longer-serving employees.

Thus the search for a job is a difficult and chancy undertaking which is not always crowned with success. Having just left school or technical institute, where they had their place and a task to fulfil and where they were known and esteemed by their colleagues, those young people who do not land that first job they were so eagerly looking forward to have to face up for the first time to unemployment, a situation for

Photo Paolo Koch © Rapho, Paris

Photo Dominique Roger, Unesco

Photo Christian Zuber © Rapho, Paris

which neither family nor school has prepared them. This unemployment and the marginalization that goes with it brings on a period of crisis and a questioning of the social and cultural values previously assimilated.

A "baptism of fire" of this sort is a fairly common experience among young boys and girls in the countries covered by the survey, although it varies, of course, according to the nature of the obstacles encountered, the type of society and family to which they belong, as well as to the age, sex and temperament of the individual concerned. In this respect, the survey indicates that the categories of young people most affected are girls, younger youths and those with little or no schooling.

In some cases, finding employment may depend more on chance, family circumstances and contacts than on personal qualifications. In others, possession of a diploma or sound practical experience may offer the key to a job. Except in Hungary, where formal education seems to be a sure road to employment (although not necessarily in the kind of job desired), in all the countries surveyed the links between education and employment are often indirect and uncertain.

In Spain, for example, the findings of the survey reveal a gap between the educational system and the needs of the economy and the labour market. In Uruguay, most of the young people interviewed thought that formal education had been of little or no use to them either in obtaining a job or in performing tasks assigned to them. Nevertheless, they considered their studies useful from the point of view of personal development, status and social contacts and felt that they might later facilitate promotion and advancement, for example, from manual worker to office employee.

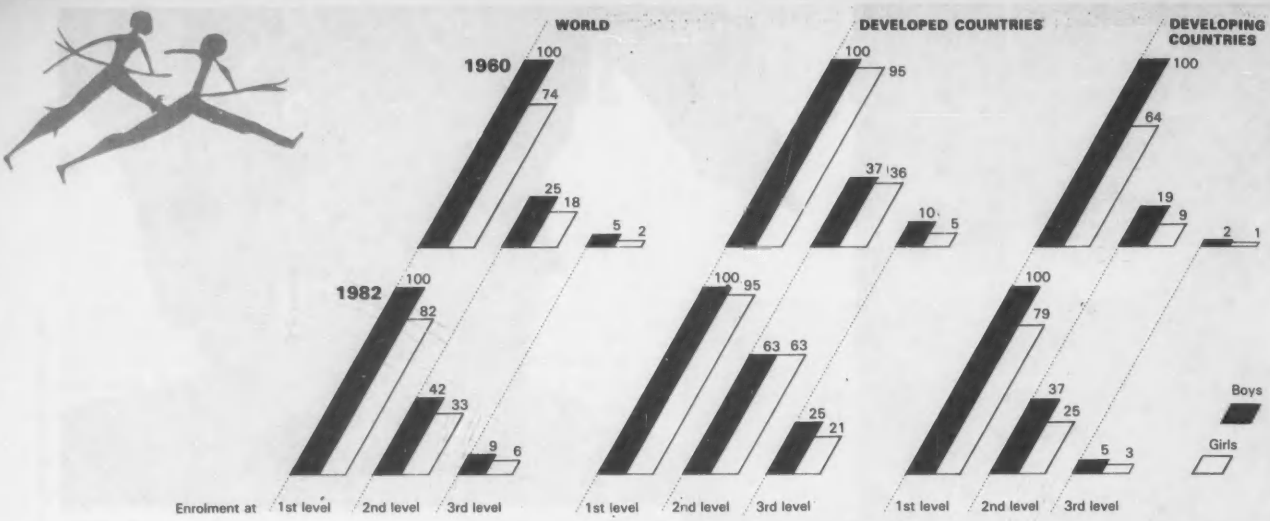
Of the six countries surveyed, Hungary appears to be a case apart and, generally speaking, stands out in marked contrast to the others. Development of secondary and higher education in Hungary seems to have outpaced the evolution of the labour market and, although there is no unemployment, young people of both sexes are often over-qualified for the work they do. This results in a certain tension between the world of education and that of labour, since the former is relatively homogeneous and there is a tendency for educational levels to rise, whereas wide differences persist in the labour market as regards types of job and the degree of personal satisfaction that they offer.

The phenomenon of "over-qualification" also appears to be very significant in India and Senegal, where a high proportion of the young people interviewed said that the education they had received was above the level needed for the work they were doing or, in the case of those who were unemployed, of the jobs available. This state of affairs is more prevalent in the large urban centres, where improvements in the education system are more in evidence. In the cities, semi-qualified young people are increasingly entering the "informal" sector of the economy, which is growing and spreading to the city outskirts.

Unlike general education, specialized training for a specific job facilitates obtaining employment and the desired level of wages. In this respect, boys seem to be in a more favourable position than girls. In Hungary, for instance, most of the students in technical schools are boys, whereas in secondary schools the girls are in the majority. As a result, the girls have a higher level of general education, but the boys are better placed for getting employment.

Facilities for obtaining technical training vary, sometimes quite widely, from one country to another. In Hungary, for example, technical training is only obtainable in specialized schools, whereas in Uruguay many young people get their technical training "on the job", in work centres where they enter as apprentices, or in the family, where skills are transmitted to them by their parents. These differences have evident consequences from both the legal and the employment point of view. As a general rule, young workers in the industrialized countries (in this case Hungary) are legally and socially better protected than their counterparts in the developing world who acquire their training empirically.

It is harder for adolescents than for adults to find permanent employment. According to those interviewed, there are several reasons for this. Many employers are reluctant to employ young people because they think that they are more accident-prone or that they will reduce the ▶



Changes in the educational pyramid by sex between 1960 and 1982 by regions (male first level enrolment = 100)

Source: A Summary Statistical Review of Education in the World, 1960-1982, Unesco

▶ rate of output; others want to avoid additional training costs or fear the interruptions caused by absences for military service, in the case of boys, and by pregnancies, in the case of girls; finally, young workers are often considered to be more recalcitrant and more likely to make trouble than adults or immigrant workers.

Because of these prejudices, many young people work without permanent contracts or any social security protection and in practice become part of a "parallel" or "underground" economy. In Spain, for instance, as in other countries among those surveyed, they often obtain poorly paid part-time or seasonal employment, or else they work in small family businesses or subsistence enterprises where sometimes no wages are paid at all. Training courses within these enterprises are the exception rather than the rule, and when they do exist they are rarely as good or as effective as they appear on paper.

The situation is even more difficult for girls. As the surveys on Spain and India indicate, they are subject to more frequent and more serious discrimination than are the boys. In their replies, young people of both sexes agreed that girls are regarded by employers as less capable than boys even when they have the same or better qualifications. In practice the girls are given the most lowly tasks, receive lower wages and have much more limited career prospects than their male colleagues. In addition, as emerged clearly from the survey on Spain, both the initial securing of a job and the possibility of promotion depend very largely on a girl's physical attractiveness.

Most of the young people interviewed, irrespective of sex, had a very positive attitude to entry into the world of work. Nevertheless, the initial motivation and enthusiasm tends to give way to scepticism and apathy, and anxiety and tension grow with the increasing difficulty of finding the first job.

Many young people reported that, after several unsuccessful attempts to obtain a job, they had to resign themselves to temporary or permanent unemployment. In the cases of Senegal and Algeria, the survey clearly shows that a very low level of schooling and lack of vocational training almost inevitably leads to unemployment, especially in times of economic recession. In Algeria, for example, most of the young unemployed have had no vocational training and were educated only to primary level.

Uneducated and without work, these young people find themselves doubly rejected. In these conditions the struggle for survival is even more difficult, since what is at stake is not only material subsistence, but also the need to establish a new personal identity. One of the conclusions reached by the authors of the survey concerning the situation in Algeria is worth quoting here: "Without seeking to establish a clear connexion between unemployment, lack of schooling and juvenile delinquency, it is notable that juveniles make up sixty per cent of the prison population (and thirty-seven per cent of the active population)".

A university system within the European Community

EUROPE is more than just an economic association, but its political unification will remain a dead letter if the educational dimension is not taken into account. In short, there is an urgent need to create a truly European university community. This was one of the main conclusions to emerge from the first Congress of the EGEE *(Les Etats Généraux des Etudiants de l'Europe)*, an association of European students founded by students at French universities and *Grandes Ecoles*. The Congress was held in Paris from 16 to 22 April, 1985, and was attended by over four hundred students from member countries of the European Economic Community (EEC).

Although, since 1976, the EEC has had its own action programme for education, whose main objective is to develop exchanges of both students and teachers, national barriers still remain.

The Congress recognized that any attempt to move towards centralization of education at EEC level would have little hope of success. The ideal would be to introduce standard periods of study and a system of accepted equivalents for degrees and diplomas. Although EEC regulations provide for mutual professional recognition of medical diplomas, for example, there is, at present, no generally applicable mechanism within the Community allowing for automatic recognition of diplomas or periods of study completed. As a result periods of study undertaken abroad cannot be counted towards a student's national degree or diploma course.

Furthermore, the conditions that have to be met in order to enter a course of studies vary from one country to another within the EEC and it would be a good thing if students could be more fully informed on this.

One possible solution would be to create diplomas with a European "label" which, with the introduction of a European *Baccalauréat*, would be applicable to the secondary as well as to the university level of education. To get to this point, one of the first tasks would be to inform young people of their rights and the opportunities open to them within the EEC. National education systems should, therefore, see themselves as situated within the framework of an integrated European dimension. Only by so doing will they be able to encourage the emergence of a truly European identity.

It was with these considerations in mind that Mr. Sutherland, EEC Commissioner with responsibility for education, presented the proposed COMET project, a wide-ranging scheme for exchanges between the universities of member countries of the Community, to be financed by the European Commission. As a further means of contributing to the emergence of a European spirit a project was also announced for the publication of a *History of Europe*, designed to appeal to young people in the ten to fifteen age bracket. ■

Photo Jean Pottier © Rapho, Paris

An unemployed Portuguese youth seeks information and guidance from an official of the French National Employment Agency.

For young people today, therefore, employment almost everywhere is an experience fraught with uncertainty and insecurity. Only a few can be sure of enjoying fixed, long-term contracts of employment and the benefits of social security. As a result, rather than accept employment on onerous or unjust terms, many of them either take the risk of setting up small businesses of their own in the "informal" or "underground" sector of the economy, or they emigrate in the hope of doing better elsewhere.

The survey also shows that, in times of economic difficulty, the girls and younger boys are the first to be laid off, in most cases, especially in the developing countries, without any form of compensation or allowances.

There are also marked differences in regard to stability of employment between large and small enterprises. Young workers in large firms usually have permanent contracts and social security, whereas most of those working in small firms have neither. Moreover, in several of the countries surveyed, young workers commonly work longer hours than their adult colleagues, since regulations to protect them are either non-existent or are not enforced.

Wage levels are often so low as to prevent young people from leading decent, independent lives. Remuneration is frequently below the level to which their professional qualifications entitle them and this is a source of great discontent. Furthermore, working conditions for young people are often oppressive and unhealthy and they are frequently allotted the most unpleasant and dangerous tasks which increases the risk of work accidents.

Opportunities for promotion for the young are very rare and they feel the weight of the old-established hierarchical structures that exist within most businesses bearing down upon them in a way that deprives them of their rights and offends their sense of dignity. In this respect, as in all others, it is the girls who suffer most. ■

■ Will there be enough jobs?

The need for new jobs grows each year.

The number of job-seekers each year is determined by the number of births 15 to 20 years earlier. Thus today's birth rate determines the number of jobs needed in the years 2000 to 2005.

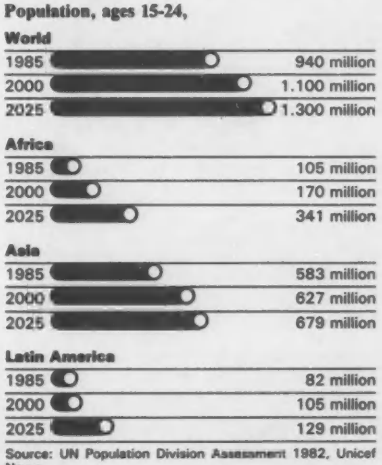
Projected increase in the youth population in urban and rural areas 1970 to 2000.

	Urban	Rural
All developing countries	**200 %**	**34 %**
Africa	**364 %**	**83 %**
South Asia	**233 %**	**54 %**
Latin America	**160 %**	**13 %**

Source: UN Population Division Assessment 1980, Unicef News.

■ Where will they be?

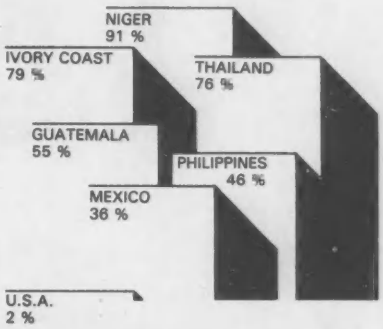
Population, ages 15-24,



Source: UN Population Division Assessment 1982, Unicef News.

■ Where will they work?

Per cent of labour force in agriculture, 1980



Most of the world's population is rural and agricultural. Even though large numbers of youth live in the world's cities, many still turn to agriculture for employment.
But for those who do there will be no guarantee of steady work. Many will be lucky to find seasonal jobs. In Bangladesh, for example, 80 per cent of the population is rural and half of those are landless—dependent for work on the seasonal needs of those who own land.

Source : World Bank/World Development Report 1984, Unicef News.

World Congress on Youth

ONE of the most important events marking International Youth Year will undoubtedly be the *World Congress on Youth*, to be held in Barcelona (Spain) from 8 to 15 July and sponsored by Unesco in collaboration with the Spanish authorities and the municipality. Six hundred participants and observers, most of them young people, from all over the world are expected to attend. They will review the situation and role of young people in society since the first conference on youth, held in Grenoble in 1964, and will attempt to identify future orientations.

The main work of the Congress will be conducted in three commissions each of which will examine one major theme. On *Youth, Education and Work* participants will put forward their views on the individual and collective contribution of young people to development, research, production and creation, as well as their attitude to work. They will discuss leisure activities and family life, technological change, migration, economic and social marginalization, as well as problems that are specific, for example, to women. Finally, they will attempt to establish the outlines of a youth policy that would guarantee the right of young people to work and make it easier for them to take part in the production process.

On the theme *Youth and Cultural Development* participants will take a closer look at the forms of cultural expression specific to young people, their new values, their speech forms and behaviour, the links between tradition and modernity and the conquest of new fields of creativity. They will seek together new development models in which culture will be restored to its central place in the evolution of society, as well as ways of putting into practice cultural policies *for* young people and *with* young people, considered as fully involved in the process of cultural development.

On the theme of *Youth, Mutual Understanding and International Co-operation* five young people from the major regions of the world will express their views on poverty, ignorance, racism, intolerance, unemployment, human rights, the arms race, degradation of the environment and the crisis in international co-operation. The participants will attempt to lay down the conditions for greater mutual understanding and perhaps also to suggest the different ways in which young people, as agents of development, as the intermediaries in the dialogue between the developing and the industrialized countries and as fashioners of peace, can harness their efforts in the service of international co-operation. ■

Photo © Mitsutoshi Hanaga, Japan

A group of young Japanese, some of them dressed in traditional costume, on "Adult's Day", which is celebrated on 15 January every year. It marks the transition from youth to adulthood which, in Japan, occurs during a person's twentieth year.

An open letter from the Mayor of Barcelona

BY its history and by vocation, Barcelona is a European, Mediterranean city, open to the world and receptive to new suggestions for ways of marking International Youth Year, *whether put forward by her own citizens or from outside.*

For six years now, the municipal authorities of Barcelona have been paying particular attention to the needs of young people; a special youth department, headed by a municipal councillor, has been created which is responsible for all the services the city has to offer its young citizens.

Drawing on the experience it has acquired in this domain, as its contribution to International Youth Year *the municipality has launched* Projecte Jove *(Project for Youth), which provides a working basis for an analysis of the situation of young people today and the response that this requires from the authorities.*

In Barcelona in 1985, as elsewhere in the world, a young person is quite likely to be unemployed or living on the fringe of society. This is a situation to which we cannot close our eyes and which we must do everything in our power to remedy.

International Youth Year *provides us with an opportunity to face up energetically to the problems and hopes of youth. It is the hope of the municipality which I head that Barcelona will enter enthusiastically into the spirit of this Year. The* World Youth Congress, *organized by Unesco, and the activities taking place in parallel with it will make our city during the month of July the world capital of youth.*

Barcelona, whose vocation and desire it is to become an international tribune, will always offer an enthusiastic welcome to initiatives such as these. With its long history, its dynamism and its innovative spirit, Barcelona is a young city for the young.

Pasqual Maragall Mira
Mayor of Barcelona

Photo A. Tessore, Unesco

View of the port and city of Barcelona, Spain, where the World Congress on Youth is to be held from 8 to 15 July this year.

A *UNESCO COURIER* INTERNATIONAL SURVEY

The voice of youth from every continent

The* Unesco Courier *recently sent a questionnaire to Unesco Clubs, Non-Governmental Organizations, Unesco Associated Schools and a variety of other institutions and associations in many parts of the world in order to find out at first hand about young people's ideas, aspirations and fears.

We received 1,050 replies from 41 countries and territories representing every continent: Austria, Argentina, Bangladesh, Belgium, Chad, Czechoslovakia, Denmark, Egypt, Ecuador, the Federal Republic of Germany, France, Gabon, Ghana, Grenada, Hong Kong, Hungary, Ireland, Israel, Italy, Kenya, Lebanon, Malaysia, Mali, Malta, Mauritius, Mexico, New Zealand, Nigeria, Norway, Pakistan, Panama, the Philippines, Puerto Rico, Spain, Switzerland, Tunisia, the United Kingdom, the United States, Zaire, Zambia, Zimbabwe.

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1. What is the problem of most concern to all young people today?

2. Which of the following problems do you think are most important? Money, the future, sex education, studies and educational guidance, leisure activities, work, fashion, politics, international problems, social problems, scientific and technological progress, relations with adults, relations of young people among themselves, values.

3. Which of the **international problems** listed here do you think are most important and why? Aid to developing countries, getting to know young people in other countries, the destruction of nuclear arsenals, the eradication of racism, the war on hunger, the need for contacts with other countries, world peace, friendship between peoples.

4. Politics. What does the word *politics* mean to you? Are you willing to take part in public life? If so, how?

5. Studies and educational guidance. Do you think it is possible to find solutions to these problems: world illiteracy, the democratization of education, educational and vocational guidance.

6. The future. What is your role and place in society today? What does it offer you? What do you feel about your future? What lies in store for those without educational qualifications?

7. Sex education. Are you for or against? Should it be provided in the family or at school?

8. Money. Adults say that you don't know the value of money. Are they right or wrong? Are you just consumers or are you producers too?

9. The relations of young people among themselves. Do you experience any difficulties in your contact with others? Do you feel the need for a youth centre where you could meet and take part in activities that interest you? Do you feel there is a need for youth organizers?

10. Work. What do you expect from your work? Is it an obstacle to fulfilment? Are you working or unemployed? Did you become unemployed before ever having a job?

11. Relations with adults. When the authority of the family disappears, what is left? Have the role and importance of the family been reduced? What are the consequences for the elderly?

12. Social problems. Do you think these are adults' problems or do you feel concerned yourself? If you do, which do you think is the most important problem? Delinquency, drugs, equality of the sexes, maladjusted children, young people living in rural areas, housing, the elderly, human problems, relations between the working class and the middle class.

13. Scientific and technological progress. What do you think about the application of scientific and technological progress in today's world?

14. Leisure activities. What are your favourite leisure activities? The arts, reading, cinema or television, sport. Do you organize them alone or in a group?

15. Fashion. Does it mean being up-to-date, "in the swim"? Is it a form of progress?

16. It is often said that young people have no ideas, only aspirations? Is this true?

THE outcome of any survey, clearly, is largely predetermined by the nature of the questions asked. In presenting the results, we have opted for a "global" approach in recording the 1,000 replies without reference to the inherent differences of each country. Hence there are big differences in the priority given to different problems.

For example, young people in the Socialist countries stated that there is no unemployment in their countries and that those without educational qualifications have an equal right to work. This necessarily affected their replies to several other questions, including their overwhelming choice of peace (in answer to the first question), whereas young people from other parts of Europe are primarily preoccupied with questions of work, unemployment, the future.

Analysis of the replies leads to the following conclusions.

1. What is the problem of most concern to all young people today?

Many did not answer this question. Of those who did so, 50% chose problems of war and peace, 30% unemployment and work, 10% the future, and 10% various other problems including drugs, hunger and the quality of life.

2. Which of the following problems do you think are most important? Money, the future, sex education, studies and educational guidance, leisure activities, work, fashion, politics, international problems, social problems, scientific and technological progress, relations with adults, relations of young people among themselves, values.

The most widely chosen top-priority problem was that of the future (57%)—the young people's own future. In second place came studies, a problem directly related to the first, followed by values, social problems and money. The relations of young people among themselves, progress, politics, relations with adults, sex education and fashion were far down the field. Close scrutiny of the answers to this question casts doubt on the priority given to problems of peace and disarmament in the replies to the first question.

3. *International problems.* Which of those listed here do you think are most important and why? Aid to developing countries, getting to know young people in other countries, the destruction of nuclear arsenals, the eradication of racism, the war on hunger, the need for contacts with other countries, world peace, friendship between peoples.

85% of the votes went to world peace. This choice was closely followed (and qualified) by the war on hunger, the destruction of nuclear arsenals, the eradication of racism, and aid to developing countries. But the desire to get to know young people in other countries, the need for contacts and friendship between peoples seemed to be considered far less important.

4. *Politics.* What does the word *politics* mean to you? Are you willing to take part in public life? If so, how?

Politics seems to attract little interest. 30% of those polled did not answer this question and only 2 out of 1,000 declared that they held serious political opinions. 24% considered politics to be useless if not dangerous, 21% considered it to be the product of an ideology without specifying which, 16% gave a stereotyped definition, 2% gave answers that were beside the point, and only 7% thought politics could be useful.

The possibility of taking part in public life aroused even more significant reactions: 50% did not reply, 17% categorically replied no, and 33% replied by a "yes, but..." which they clearly explained: yes, they wanted to take part, but through teaching, help to individuals or countries, medical and social actions, voting, and a desire to "reconstruct".

Photo © APN, Moscow

5. *Studies and educational guidance.* Do you think it is possible to find solutions to these problems: world illiteracy, the democratization of education, educational and vocational guidance?

Young people think that solutions to these problems can be found. But they feel it is easier to solve the illiteracy problem and to speed up the democratization of education than to solve problems of education and above all vocational guidance and counselling. In many cases they believe that these are questions for adults.

6. *The future.* What is your role and place in society today? What does it offer you? What do you feel about your future? What lies in store for those without educational qualifications?

Many did not answer this question. Some gave quite long answers, expressing their anxieties and hopes for the future.

Regarding the first part of the question, 90% thought they occupied their rightful place in society, i.e. as schoolchildren or students; some went so far as to say that they were "their parents' responsibility".

Only slightly more than 50% answered the second part of the question. 40% believe that society helps them, gives them moral support and the means to pursue their studies. 40% consider on the contrary that society is a source of difficulties, 10% consider that it has little or nothing to offer, and 10% just hope. In several cases, the word *vocation* was described as unrealistic or old-fashioned.

On the third point, 71% of young people replied that the future of the unqualified was very precarious, 10% thought that there was no future for them, and 6% that only the toughest and most degrading jobs are open to them.

7. *Sex education.* Are you for or against? Should it be provided in the family or at school?

Only 10% did not answer this question. Perhaps these abstentions and a large number of the noes can be explained by religious or cultural prohibitions. 88% were in favour of sex education and only 12% against. 19% would like it to be provided

World peace is the international problem of most concern to young people today, as symbolized, left, by the hundreds of doves flourished by participants at the 11th World Youth Festival held in Havana, Cuba, in July-August 1978. The Festival was organized by the World Federation of Democratic Youth, a movement created after World War II to "fight for the unity of youth... and for a just and lasting peace". The Federation now has 270 member youth organizations from 112 countries. The 12th World Youth Festival, coinciding with International Youth Year, will be held in Moscow this summer.

The hopes and anxieties which thoughts of their future prospects arouse in young people invariably lead back to their studies. The young are unanimous in thinking that lack of educational qualifications is a severe handicap in life. Below, an experiment in computer-assisted Latin teaching at the Lycée Ampère, Lyons, France.

by the family, 13% by the school, 46% by both family and school. The others would like it to be done elsewhere, but did not say where.

8. *Money*. Adults say that you don't know the value of money. Are they right or wrong? Are you just consumers or are you producers too?

38% admitted that they didn't know the value of money, 43% said on the other hand that the reproach was unjustified and that they knew the value of money very well because they had learned how to earn their living. Some thought the reproach to a certain extent justified, but that when adults were young they were just as ignorant of the value of money because they had too much of it and were thus encouraged to spend too much. 73% considered themselves, often most unwillingly, as consumers, 22% as consumers and producers, and 5% said they were producers.

9. *The relations of young people among themselves*. Do you experience any difficulties in your contact with others? Do you feel the need for a youth centre where you could meet and take part in activities that interest you? Do you feel there is a need for youth organizers?

65% claimed to have no difficulties. 35% confessed that they encountered psychological obstacles. On the question of youth centres, the negative replies came largely from developed countries and the positive replies from developing countries. 65% of those polled would like to have a place to meet. The presence of organizers was only considered desirable by 33% of the young people, especially those from developing countries, 61% considered them unnecessary, 6% were not sure.

10. *Work*. What do you expect from your work? Is it an obstacle to fulfilment? Are you working or unemployed? Did you become unemployed before ever having a job?

Many did not reply to this question (which received 630 replies in the 1,000 questionnaires received). 80% of those who answered expected fulfilment and happiness from their jobs, 10% expected money, 9% hoped or wished to be able to help others through their job, 1% expected nothing positive at all.

21% thought that a job was a factor in fulfilment, 30% thought ▶

Photo Dominique Roger, Unesco

Photo © Marcelo Montecino

Photo Wolfgang Behrendt, Unesco

Young people do not think that the world illiteracy problem is insoluble. Many of them want to take part in public life through doing some form of educational work. Above, literacy session in a refugee camp in El Salvador.

▶ it could have a disturbing impact when it was unsuitable or did not provide satisfaction, when the pace was too quick or when it did not leave enough leisure time. The overwhelming majority felt unable to answer this question today. As for the final point, 93% said they were students or schoolchildren, 4% were at work, 3% unemployed.

11. *Relations with adults.* When the authority of the family disappears, what is left? Have the role and importance of the family been reduced? What are the consequences for the elderly?

Only 43% gave replies, most of them fairly short, to this question. 33% of those who answered thought that nothing was left when family authority had disappeared; 26% believed that individual liberty was left; 21% considered that respect and sometimes friendship were left; 10% simply stated that authority had disappeared, and 10% added that this was a good thing.

In addition, 62% considered that the role of the family had been reduced, and 32% believed the opposite. The others were undecided.

On the third point (answered in less than 40% of the questionnaires returned), 78% believed that the consequences for the elderly were serious (neglect, being put in a "home", distance, material or moral difficulties), 10% thought it had no effect on their situation, 5% thought it meant more freedom for them, 7% gave irrelevant replies.

12. *Social problems.* Do you think these are adults' problems or do you feel concerned yourself? If you do, which do you think is the most important problem? Delinquency, drugs, equality of the sexes, maladjusted children, young people living in rural areas, housing, the elderly, human problems, relations between the working class and the middle class.

Human problems were considered the most important (20%), followed by delinquency (15%), housing (13%), equality between the sexes (12%), maladjusted children (12%), drugs (12%), rela-

Photo Wolfgang Behrendt, Unesco

According to the results of the Unesco Courier *survey, most young people practice a sport, mainly in groups, during their leisure time. Above, a cycle race in the Federal Republic of Germany.*

tions between the working class and the middle class (5%), and young people living in rural areas (1%).

13. *Scientific and technological progress.* What do you think about the application of scientific and technological progress in today's world?

No one believed that scientific progress was entirely positive. 15% were against any form of progress, 6% accused it of causing all kinds of harm (war, the atomic bomb, pollution, unemployment), 79% were in favour of progress, especially in medical research; they were very sceptical about all the other applications of science and technology.

14. *Leisure activities.* What are your favourite leisure activities? The arts, reading, cinema or television, sport. Do you organize them alone or in a group?

Sport came first (57%), followed by reading, then cinema and television. The arts, including music, came far behind.

43% practiced hobbies in groups, 40% alone or in a group, depending on the activity, 17% preferred to be alone.

15. *Fashion.* Does it mean being up-to-date, "in the swim"? Is it a form of progress?

51% thought that fashion meant "being up-to-date". For 28% it meant "being in the swim", and only 20% believed that it was a form of progress. For some, following the fashion was a sign of personality and freedom; for others, it was a form of slavery, and a form of consumption like any other.

16. It is often said that young people have no ideas, only aspirations? Is this true?

1% were not sure. 11% said that adults are right. On the other hand, 88% declared that they had ideas, aspirations, and many other things that adults lack, and that in many cases they even had more ideas, sometimes amounting to genius, than adults. But they felt that society, constructed by and for adults, prevented them from voicing their ideas and from putting them into effect. ■

A day in the life of...

Three young people recount the happenings of a typical day

Taylan Coskun
Nationality Turkish
Pupil at the Lycée Turgot, Paris
Age 15
Day described: 29 April 1985
Season: Spring
Temperature: 11 degrees Centigrade
Weather showery

I got up at 0800 after putting off the evil moment for fifteen minutes. Still half asleep, I took a cold shower, ate my breakfast and rushed out of the house.

Getting to the Underground station was torture, but, stifled in the crowd, I finally managed to wake up almost completely. When I got out of the Underground I had to run, but I managed to get to school in time for the first class, which was drawing.

The next class was history. Like my other foreign schoolfellows I wasn't very attentive. It isn't always easy to concentrate on a lesson when you don't speak the language perfectly. The effort involved is much greater, especially when the subject is French history!

Then it was time for a period of physical education which we all enjoy even though it is quite strenuous.

At lunchtime I didn't waste time eating; instead I played chess with some friends who are also chess fanatics like me.

In the afternoon I had a biology class. When it was over I rushed out of school and went home as fast as I could. As usual the Underground was packed.

When I got home I said a brief "hello" to the family, dumped my school books in my room and dashed off to play ping-pong with some friends who live nearby. We often spend hours playing together; today we played until 1900.

Back home again, I had dinner and after doing two hours homework I went to bed. I didn't watch television at all today. ■

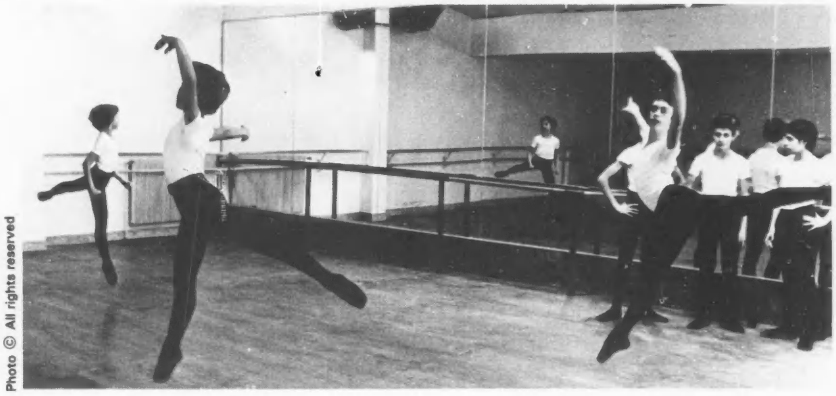


Photo © All rights reserved

James Amar
Nationality French
Pupil at the Ecole de Danse de l'Opéra de Paris
(The French National Ballet School, Paris)
Age 15
Day described: 2 May 1985
Season: Spring
Temperature: 12 degrees Centigrade
Weather showery and overcast

My alarm went off as usual at 0715 and I got up at 0730. I don't have breakfast as this is not advisable immediately before strenuous exercise.

I took the Underground to the Palais Garnier (the Paris Opera House), climbed the five flights of stairs to the practice studio and changed into my practice clothes. In the studio, before the ballet master arrives, we usually spend about ten minutes warming up and practising the movements or positions we find most difficult.

When the ballet master and the pianist came in we all bowed to them as usual and then the hard work really began. We did exercises at the bar followed by "floor work" (exercises to make you supple). By this time we were all sweating hard. Then came "centre work", starting with *adage* (this is slow tempo work involving controlled lifting of the legs and balance exercises), followed by pirouettes and turns, as well as small jumps and high jumps which are very important for male dancers. Our ballet master is Monsieur Lucien Duthoit. He is a *premier danseur* and I enjoy his classes.

James Amar (second from left) during a "centre work" class. This photo was taken when he was twelve years old.

At about 1015 I got into my track suit to go to another studio for more work on variations, stage presence, breathing, etc. which lasted for about an hour and a half. When that was over, at about midday, we all charged down the stairs and gathered on the steps outside the front entrance of the Opera House ready to walk round to the *Collège de l'Opéra*, in the Rue de Surène, where we do our ordinary academic work.

I had lunch in the canteen and at 1330 school work began. I had two hours of French which is one of my favourite lessons. Normally we have four hours of school work, but today it was different because I had to go round to the *Opéra Comique* to rehearse for the Gala performance we are giving on 6 May to raise money for our school.

After an hour and a half of rehearsal I had a snack and a rest and then at about 1830 I went to the dressing room to get ready for the evening show. This was the *Spectacle de l'Ecole de Danse*, a series of six end of term performances put on by the Ballet School. The programme consists of two ballets, *Soir de Fête* and *La Fille Mal Gardée*. I take the part of one of the peasants in *La Fille Mal Gardée*. I like the music of this ballet and the dancing was fun too because we had to do quite a lot of miming. It's really very exciting being on stage in front of a real audience, and especially during Gala performances when we dance with the big stars.

The performance ended around 2200. When it was over, I changed and went outside where my mother was waiting for me. We went home together and had something to eat and then sat chatting about the show and I did not get to bed until about 2330. What a day! ■

Below, immigrant workers arriving in France.

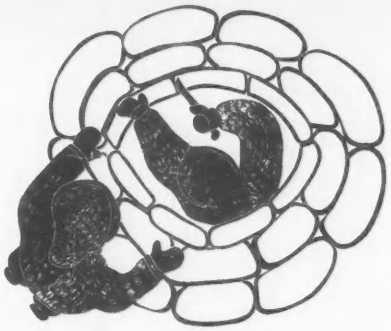
Photo Silvester © Rapho, Paris

Tina Ungalaq

Eskimo boarding student at Frobisher Bay, Northwest Territories, Canada
Home town: Igloolik, Melville Peninsula, Northwest Territories, Canada
Age 16
Day described: 10 April 1985
Season: Spring
Temperature: −28 degrees Centigrade
Blue and sunny sky with no wind

This morning, Millie, the night-watch person at the student residence where I stay, made her usual rounds at 0630 to wake everyone up. But I didn't hear her so I didn't get up until my friend woke me up at 0715. I usually take a shower, but this morning I only had time to wash my hair and my face. I was almost late for breakfast which is served in the cafeteria from 0700 to 0745; I managed to get breakfast at 0740. I had eggs, sausages, orange juice and toast.

When I had finished eating, I went back to my room to get ready for school. At 0815 the buses came to take us to school. Classes started at 0830 so I went to my classroom for roll call. At 0835 I went to Mathematics class where we did some problems. Maths is one of my best subjects. The second class was Inuktitut and we didn't do much of anything today. So far I have been the top student in Inuktitut which is my first language. At 0955 we had a ten-minute break. My good friend Kayrene told me about her Spring break last week, in her home town, Broughton Island, Northwest Territories. I then had a double period of related arts. We are doing a project on the Middle Ages. I am making an imitation stained-glass window out of brightly coloured tissue paper. In the second period we looked at some slides of fellow students which our related arts teacher took last term. Our last class before lunch was English. We listened to a tape of



Building an igloo.
Wood-cut by Nanogak © All rights reserved

Shakespeare's *The Taming of the Shrew* which we are studying.

Lunch was from 1205 to 1300. We had hamburgers and French fries. I sat with Kayrene and talked with her. When we had finished eating, we walked to a shop called *The Purple Daisy* to look around and to see if they had any new clothes. We found some clothes but they were too expensive.

We only had one class in the afternoon because school closed early at 1400 so that the teachers and students could go to Nakasuk Elementary School for the opening ceremonies of the Baffin Regional Divisional Board which is taking over education from the Government of the Northwest Territories.

When we got out of school, Kayrene and I walked to the Bay to shop. I bought a pair of running-shoes and Kayrene did too. We got a Coke at the snack bar. We were going to go back to the residence by taxi, but the residence van came along so we got in it to go back to Ukkivik residence.

We went and played in the video games room. I lost a game of board hockey by four goals to two. After the hockey game I went upstairs to my room. My room-mate Mary was there; she had been home for a Spring break too and she was tired after her long trip from Sanikiluaq to Montreal and then on here to Frobisher Bay. I went to the supervisor's office to see if I had a letter from one of my friends back home in Iglooklik. To my surprise I saw Janice who is a supervisor here in Ukkivik residence. She had just come back from Ottawa where she had been making wedding plans. She told me her wedding was planned for 17 August and she was very excited about it.

Supper was from 1700 to 1800. Today is Wednesday so we had fish, potatoes and turnips (yuk!) for supper. After supper I went up to my room to get my homework for study hour at 1815. During the study hour I worked on English and Biology and this essay.

Because I am a junior (16 to 17 years old) I have to be upstairs at 2200. We have snacks, usually fruit and muffins or cakes, and from 2230 to 2300 we get ready for bed and talk with friends about our day until 2300, when it is time for lights out. I stayed up until 2330 to watch the news on television tonight, but this was exceptional.

As you can see, my day is not so different from any other young person's day. However, if I want to graduate, and I do want to, I have to live in this Ukkivik residence from September to June to study for grades 10,11 and 12. This is because the school at home only goes up to grade 9.

At times life in the residence can be boring and sometimes the rules are a drag; but deep inside me I know we need rules if we are to be successful in school. Although I am many miles away from my home and family, many of the people who work at the residence and the students who live in it make this life style enjoyable. ■

My Job

I shall do my job
Be it great, be it small
I shall pride where my sweat dances
I shall sow the seeds and wait for rain to weed,
Work my land and gather my hard won harvest.
I shall do my job
Be it great, be it small;
Priding myself where my sweat dances.
I shall do my job
Which comes from my hands
From my try and hope
From my duty and search
I shall do that job
For deep in myself
I'll know it's my job
A job in which
I tried, I tried
As a man of my time.

Lwanga Mwanje
21 years old
Kampala, Uganda; 1985

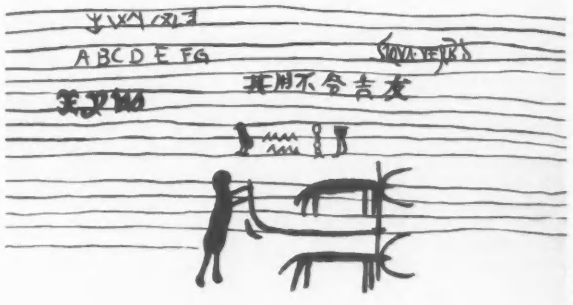


Photo Unesco

This entry for Unesco's competition to find a poster for International Literacy Day earned a special mention for Paola Riggeri (17), of Switzerland.

Spotlight on youth

As part of its coverage of International Youth Year, the *Unesco Courier* asked the Managing Editors of those of its editions which are published away from Unesco's Paris Headquarters to prepare a brief exposé of the youth situation in their respective countries. We present below edited and abridged versions of their reports, as well as personal reflections by two high school pupils, one Senegalese, one Swiss, and by a young Soviet worker.

Photo Gilles Salvia, Unesco

Youths wearing punk outfits in a Belgian street

Belgium

THE basic problem facing young Belgians today is finding a job. The 18-to-25-year-olds are hardest hit by unemployment (between 10 and 12 per cent of the working population as a whole are out of work). The situation is particularly painful for graduates, whose education requires a big investment in terms of money and energy.

Nevertheless, the attraction of higher education is still as strong as ever. Between 30 and 35 per cent of young people are in higher education, showing a strong predilection for economics and informatics.

A recent law raised the school leaving age to 18. But this has scarcely changed the real situation, as most young people already continued their studies beyond the age of 15.

In spite of the crisis, the standard of living is still very high and the system of social benefits relatively generous. Cases of vandalism, drug use, asocial and antisocial behaviour exist, but not to an alarming extent, and this phenomenon does not seem to have been influenced by the decline in the socio-economic situation.

There are examples of vitality, enthusiasm and generosity. Initiatives on behalf of environmental conservation, disarmament, and aid to developing countries aroused interest and commitment early on, as did the work of youth centres and cultural organizations. ■

Photo Hervé Donnezan © Rapho, Paris

Young lumberjacks at work on a river in Finland

Finland

IN Finland young people constitute a smaller and smaller proportion of the population. In 1950, 30 per cent of the population was under 15 years of age; in 1980, only 20 per cent. The physical needs of young Finns today are well provided for.

Some think that they are too affluent. Various sub-cultures have spread as a result of the modern transnational culture. A need for conformity may be seen in the popularity of video game arcades and in the preference for garments with well-known brand names. But young Finns are not only consumers; they have many hobbies. Some 64 per cent of 7-to-24-year-olds are members of one or more voluntary organizations. They are avid readers and active library users. According to a survey, nearly all children and some 90 per cent of the young read at least one book every six months.

The picture is not entirely cloudless, however. For one thing, youth unemployment seems to be here to stay. The unemployment rate among the young is twice that for adults. Because of unemployment and because their studies last longer than in the past, young Finns are leaving home later than they did (every other Finn in the 20-24 age group still lives with his or her parents). When they do leave home, they face an acute housing problem. The greatest fear of young Finns is war, even though they have no personal experience of it. In their choice of career the young rate an interesting job first, advancement possibilities second and wages or salary only third. ■

Photo Diego Goldberg © Parimage, Paris

A group of schoolchildren dwarfed by the dome of the Palace of Congress in Brasilia, capital of Brazil

Brazil

THE situation for young people is far from satisfactory. 85 per cent of Brazilian children have no chance of going beyond the first years of primary schooling. Of 100 pupils who complete primary schooling, only 8 go on to secondary education. And only one-third of the pupils who finish secondary education reach university level.

In Brazil today some 400,000 young people enter universities or other institutions of higher education each year, around 2.5 per cent of the 18-to-23 age group.

Young Brazilians are also feeling the dangerous and disturbing impact of several social and economic problems, not the least of which is unemployment. Galloping inflation is also having a serious impact on the vast majority of the population, whose standard of living is continuing to fall.

Much of the critical behaviour of young Brazilians can be attributed to youthful high spirits. People tend to be incendiaries at 18 and firemen at 40.

It would be extremely unjust to hold the young exclusively responsible for antisocial attitudes and reactions which are certainly due in large part to the trauma of economic uncertainty with no end in sight. ■

Photo © Roger Viollet, Paris

Painted wooden statuette from ancient Egypt (VIth Dynasty, 2345 to 2200 BC).

The Arab World

BECAUSE of the pre-eminence of the family system in the rural world, it is primarily in the big cities that young people have emerged as a social category with their own culture. The city thus provides the best framework for observing the specific problems of young Arabs.

Schooling is, ideally, a State service provided for all social strata, and guarantees equality of opportunity. But while the same educational rules are applied to all pupils, both the inclination to acquire knowledge and school failure rates vary widely among pupils from different socio-cultural backgrounds.

In order to subsist, the "young adults" rejected by the school and not integrated into the economic system create their own social environment: gangs of young people graduate rapidly from petty misdemeanours to serious delinquency.

For girls, education is the ideal way of achieving liberation from the restraints of the Arab-Muslim tradition. But those who experience this liberation without serious problems come from already acculturated backgrounds. It is mainly middle-class girl students and high school pupils who feel the dramatic consequences of this double culture. One consequence can be found in the demonstrations of young city dwellers of both sexes in favour of a return to tradition and to Islam.

In spite of high failure rates at every level of education, there is a growing number of graduates and, as a corollary, their price on the labour market is falling. In other words the system is creating increasing numbers of drop-outs and graduates: the former are virtually excluded from the labour market, the latter are obliged to accept posts for which they have not been prepared. ■

Photo Rajak Chanian © Rapho, Paris

Teenage talkfest in Rome

Italy

THE youth unemployment situation in Italy has worsened during the last few years. In 1974, 2.6 per cent of the workforce were unemployed young people whereas in 1984 the figure had risen to 7.7 per cent. This problem is now the source of the gravest concern to the country's social and political institutions.

The educational system lags far behind the extraordinary economic and technical progress of recent years. To enable it to catch up on lost time, many solutions have been put forward and are now being put into effect.

Notable among them is the raising of the school-leaving age by two years (to age 16) through a law which is currently being examined by Parliament. This may help to solve the problem by modernizing vocational education and making the system more coherent.

There is reason to hope that current preventive measures to cope with such problems as delinquency and drugs (slightly on the increase) will prove effective. But these phenomena, which are less acute in Italy than in other industrially developed countries, will only entirely disappear when the root causes of the malaise affecting young people have been eliminated—the difficulty of finding a job, the disappearance of traditional values and ideas, the harmful influence of the media in propagating the myth of glittering success achieved without effort. ■

Photo Paul Almasy, Unesco

A translator working on a scientific document at Pakistan's National Scientific and Technical Documentation Centre (PANSDOC), Karachi. The Centre was created with the aid of Unesco.

Pakistan

SPIRITUAL and intellectual confusion naturally accompanies the tensions which arise during the transition from an agricultural to an industrial society. Young people are the most affected by this.

Young people constitute more than half of Pakistan's population today. Since independence they have become more convinced of the need for education and the literacy rate has risen. In response to the demands of the modern world, more and more of them have acquired a scientific education. But the acquisition of a theoretical scientific education has not brought them the material success which was their goal in switching over from arts to science. The educational system, which has not yet found its bearings, has failed to give young people a clear cultural identity or appreciable economic support. During the last decade particularly many Pakistanis have emigrated to the Gulf countries in search of economic prosperity.

Highly educated young people who cannot find job opportunities commensurate with their qualifications have begun to fall victim to frustration and loneliness. A few have been tempted to take refuge in drugs. Rapid industrialization and urbanization have also exposed cultural traditions to change, and restlessness and ambition to get rich quick have overwhelmed old values. The clash between old and new values is causing a growing dissatisfaction among young people. Both the young and the older generations have begun to realize that young people should be entrusted with more responsibility. ■

Photo Gary Fullerton, Unesco

Typical house door in Zanzibar

United Republic of Tanzania

IN Tanzania today there are some 13,500,000 people under the age of 35, just under three-quarters of the total. An estimated 83 per cent of them live in rural areas, and the majority of them have either graduated from primary school or are at school.

After independence young people were at the forefront in programmes for rehabilitating the inherited economy and culture. The Arusha Declaration of 1967 charted out a strategy for development based on socialism and self-reliance. This blueprint ushered in new initiatives for young people, who took part in launching *Ujamaa* villages, helping the peasants to move to new villages, opening up new farms, building houses, schools, dispensaries, and roads, and conducting literacy campaigns. The Tanzania-Zambia railway was basically built by young people, and its impact was to provide them with employment and technical training.

Today the Universal Primary Education (UPE) Programme enables all school-age young people to have primary education. By 1983 there were some 9,897 primary schools with 3.37 million pupils. In 1977 a youth organization called *Umoja wa Vijana* was created to mobilize and unite all Tanzanian young people in the process of building a socialist self-reliant society. Its organizational structure reaches from national level down to the grassroots; at each level there are youth leaders elected every five years. *Umoja wa Vijana* has a total membership of over 4 million. ■

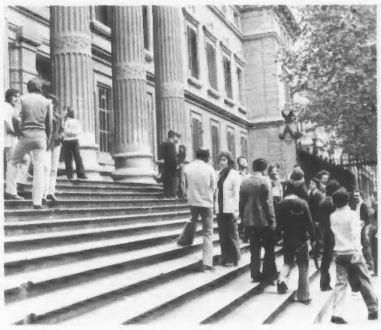


Photo Hervé Donnezan © Rapho, Paris

Students at the entrance to the Faculty of Medicine in Barcelona

Catalonia

YOUNG Catalans are noted for their long associationist tradition which has left a strong mark on their lives and behaviour and has strongly encouraged their involvement in the life of their society. Catalan society today is concerned to preserve and consolidate these associations and movements and also to assimilate the new forms of expression and participation that are practiced by young people and spring from their special needs and situation.

One of the most striking aspects of the situation of young Catalans nowadays is undoubtedly the problem of unemployment which, if nothing is done, may seriously jeopardize their integration into society. The problem is not confined to those who are out of work; it creates a state of mind and a general climate which affect all young people.

Since the restoration of democracy, many communities, like the Autonomous Government of Catalonia itself, have created organizations concerned with youth affairs, taking care as far as possible to avoid interfering with young people's activities through excessive paternalism or control. Today these organizations are seeking to convince society at large and its relevant institutions that public action on behalf of young people must weld the whole range of different initiatives into a coherent whole. ■

Photo Sunil Janah, Unesco

Detail of sculpture in the 13th-century Sun Temple, Konarak, Orissa State

India

YOUNG people in India today feel restless and resentful at the prevailing socio-economic injustice, poverty, unemployment, corruption and the irrelevant system of education imparted by many of the country's institutions. Campus unrest is widespread. Most young Indians live in rural areas. They work in agriculture, but there is not enough work to keep them busy throughout the year. Most of them have not reached the secondary level of education. The small numbers of young villagers who have completed schooling or higher education and training are victims of open unemployment. Lack of job opportunities forces some of them to migrate to the towns or cities; the rest remain in the villages, frustrated.

Thousands of young graduates remained unemployed or underemployed for years. With some exceptions, schools and universities provide education which is not skill- or career-oriented. Even though many millions of jobs have been created during the past three decades, the unemployment problem has not been fully solved, owing to lack of proper manpower planning, an outdated system of general education, and consistent population growth. The new pattern of diversified and vocational education introduced in the last two years is a step in the right direction.

With the expansion of the world media network, Indian young people are able to get a glimpse of social and economic conditions in other countries, especially developed countries. This makes them impatient with the pace of social and economic change at home. ■

Photo © Magnum, Paris

Young workers in an electronics factory

Republic of Korea

THE under-25s of the Republic of Korea were children in the 1960s and 1970s when the country experienced unprecedented social and economic changes.

A generation conflict in the 1980s has been one of the unintended consequences of these changes. As part of the modernization policy people were exposed to Western influences; this brought discontinuity and alienation to the lives of young people, who emerged as a new generation with different attitudes and life-styles from those of their predecessors. They are deeply concerned about the meaning of life and the quality of society and show great interest in political problems. At home they are ruder and more aggressive than their predecessors; they are impatient with lack of relevance in education and with a society that often practices hypocrisy.

The younger generation is experiencing an identity crisis. They are living in a period of transition both in their own lives and in the social development of Korean society. Some of them are active in youth movements which propagate civil rights and find their historical roots through activities related to the traditional culture. With industrialization, the traditional extended family system has given ground to the nuclear family system, and generally speaking the function of the family has been weakened.

Urbanization and the rapid increase in the educational population have negatively influenced the quality of education. The increase of students in the higher education system has raised serious problems in the structure of employment. Many young workers face unfavourable employment prospects. Most (73.2 per cent) work in manufacturing industries. In 1983, 54.8 per cent of the country's population (39,951,000) were under 24. The proportion of young people in the total population has been declining since 1960. ■

Photo Silvester © Rapho, Paris

Cleaning a statue of the Buddha in Bangkok

Thailand

IN 1981 there were approximately 11 million under-25s in Thailand, representing about 23 per cent of a total population of 48 million. Young people living in rural areas (where more than 80 per cent of Thais live) vastly outnumber the rest. In 1978 it was reported that about 67 per cent of young people in the 15-25 age group had only a lower primary education.

Most are employed as unskilled labourers in agriculture, industry or business. The small numbers who reach higher education often find that their study programmes do not prepare them for an occupation and are not related to the labour market. There is a growing awareness of this problem, and the Government is also pursuing other possibilities such as non-formal education and education through the mass media.

Unemployment is considered to be the most important problem. In 1981 the unemployment rate was highest in the 20-24 age group. Young Thais have become restless in the last decade. In 1973 a National Youth Bureau was established to plan, co-ordinate, supervise and evaluate youth development programmes. The State is promoting opportunities for vocational training, club activities, sports and recreation. ■

Photo © François Dupuy, Paris

Wall painted in *trompe-l'œil,* Geneva

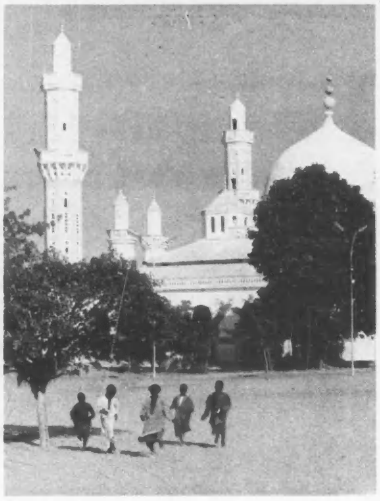


Photo A. Tessore, Unesco

Children at play beneath the mosque at Djourbel

Photo A. Gorelovski © APN, Moscow

Students of the Institute of Engineers and Physicians in Moscow prepare for an academic festival

Switzerland

YOUNG people today have far greater access to education than the previous generation, and most of them are able to take courses suited to their tastes and abilities. But competition for jobs remains acute and the economic recession has resulted in the loss of large numbers of posts, leaving many technicians and graduates without employment.

With the spread of home computers and electronic games, young people are becoming familiar with informatics at an early age and courses for beginners in this field are very popular. More than just an amusement, modern means of communication are also making young people more aware of how other peoples live and helping them to become more mature and responsible.

Finally, as the contribution below from a young Swiss student demonstrates, conservation of nature has become a major concern of young people. ■

Fine prospects open up before us. In this respect, there is a vast difference between teenagers in the developing countries and those in the industrialized countries. Unfortunately, many people in our country are prejudiced against foreigners in general.

School work is the most important factor in my life at present, followed by leisure activities. When you spend up to 8 hours a day at school, you need a healthy dose of diversion and relaxation to keep your balance.

As far as racial and religious problems are concerned, I live in an extremely tolerant environment both at school and at home.

When I think of the future, the most important thing for me is preparation for working life. My second major preoccupation is the protection of the environment. I think also of world peace and what I would call the unarmed dialogue between peoples.

Thomas Bittel
student

Senegal

WHERE the future of young people is concerned, there is a big difference between industrialized countries and developing countries. In the latter, high illiteracy rates and slender education and professional training opportunities make for an uncertain future. In addition, increasing thoughtlessness among young people is a trend which is finding expression in delinquency.

The first priority for us is employment, which offers the only means of achieving fulfilment, meeting one's own needs and providing for the future. Next come problems of health and housing, domestic needs, the organization of the family, the acquisition of knowledge, leisure activities and participation in political life. In Senegal there are several linguistic, cultural and religious communities and this promotes a high level of tolerance. I have learned to love all living creatures.

I belong to several youth movements. In a Muslim association called the "Dahira", I learn about my religion and about how to contribute actively to religious life. The socio-educative hostel at my school familiarizes me with community action techniques and encourages pupils from widely different backgrounds to mix. Finally, as a result of the secular scout movement I have discovered my environment, improved the circumstances of my life, mastered certain forms of technical knowledge and acquired or developed such qualities as a sense of initiative, fraternity, and an awareness of the importance of community development for the neediest groups in society.

Djiby Fediore
student

USSR

I was born and grew up in the village of Kujnoie, 500 kilometres southeast of Moscow. I have been living in Moscow for 7 years. One day when I read a newspaper article about a ball-bearing factory in the capital I decided to come and work here. Precision tools interested me. I set off.

To begin with, the factory hired me as a labourer on a modest salary. I shared a room with a work-mate. Then I studied at the machine-tool manufacturing technical college. Three evenings a week I studied after work. After a year I became a fitter. It was more interesting: I was working with ball-bearings and I was better paid.

When I finished my technical college studies, I became an adjuster. That's what I am today. It's close to the work of an engineer, but I'm still a workman. I could become an engineer; I would have to study some more. But that calls for a very big effort. And then I have new responsibilities; I got married three years ago.

Where I come from people say: build your house before you get married. When I became a fitter and had an appartment I returned to my village where Tonia, my fiancée, was waiting for me. We came back to Moscow together. Today we have a two-year-old son. Tonia is a nurse. Our material situation has considerably improved. We can even save a little.

Anatoli Medvedev
worker

Photo © Felix Tinhes Jaramillo, Bogotá

Streets apart

by Merrick Fall

With a total of some 5,000 youngsters aged from 8 to 15 roaming wild in its streets, Bogotá has earned the reputation of being the world capital of street children. Established by the Salesian Congregation, the* Bosconia-La Florida *project is aimed at weaning partly or totally abandoned children away from the street in a series of carefully designed stages. They learn first to play in an open setting during the day, then to spend the night in a dormitory, then to attend classes and, finally, to learn a trade. Above, learning to become a welder.

***Like the other projects illustrated on the following two pages, the* Bosconia-La Florida *project is linked with the* Inter-NGO Programme on Street Children and Street Youth *launched in 1982 by the International Catholic Child Bureau as a follow-up to the* International Year of the Child, 1981.

THE deep-felt sense of security, warmth and belonging that we recognize in the idea of "home" is a birthright common to men and women everywhere, and yet there are millions of young people approaching adulthood today for whom such emotions can only remain a distant dream. These are youngsters from the fragile families who are drawn like moths to the bright lights of the big cities of the developing world—São Paulo, Nairobi, Bombay—by hopes of jobs, salaries and a better future. All too often they find instead only menial tasks, lonely disappointment and systematic exclusion.

Rural populations are unprepared for the strains and stresses inseparable from social change on such a huge scale. Marriages crumble and disintegrate; their teenage offspring, lacking moral support, drop out of school, supposing they have been lucky enough to get near one, and, with no qualifications for employment, have nothing to do except drift around the streets, answerable to no one. In a word, street youths are youngsters who through

This depressing picture is not entirely new, but in recent years, with the explosive growth of urban areas, it has taken on alarming proportions. Naturally enough, very few statistics concerning those not at school, at work or in prison have been produced. For developing countries, estimates put the combined total of children and youths in this situation at not less than seventy million—and numbers are rising rapidly. Nor is the problem restricted to developing countries. In New York there are said to be twenty thousand runaway or destitute youngsters on the streets at any given time. With variations, many industrial cities affected by high unemployment and poor housing now face similar problems.

no fault of their own have missed out on love and find themselves morally or physically abandoned. They do not *matter*. For them home is somewhere between the bus station, the market-place and a corner of someone else's slum.

The street, therefore, can be a bleak and ▶

Photo © Maureen Fenelli, Toronto, Canada

Photo © Jeunesse Ouvrière Catholique, Kigali

Founded by Father Bruce Ritter, a Franciscan priest, Covenant House is an international child care agency whose "Under 21" programme aids homeless and runaway youth and operates short-term crisis centres in New York City, Houston, Boston and Toronto, as well as a long-term residential programme in Antigua, Guatemala. Above, a young person gets advice from an "Under 21" Counsellor at Covenant House, Toronto.

Photo © All rights reserved

▶ dangerous place where drugs, violence and prostitution lurk beneath the surface. It would be wrong, however, to think of the street as being invariably a hostile milieu.

Throughout the Mediterranean it has traditionally been an extension of the home, as well as combining elements of the sports field, the department store and the university. In the modern city, however, whether in industrial or developing countries, the street is an anonymous, unstructured, neutral area where social norms and codes of conduct are undefined. Its values are those of the jungle, where good and right are terms applied to what one can get away with and where only the fittest survive. In the street only the present moment counts; it cancels out the past and puts everyone on an equal footing.

The causal pathways leading to this state of affairs are tortuous. No youngster can be said to be abandoned for any single reason. Whatever the immediate circumstances, in developing countries the underlying social pressures lie in the complex push-pull relationship between the city and the countryside. The massive transfer of population into the cities that we are now witnessing can be seen as the final act in the process of industrialization which began in eighteenth century England and is only now reaching the far corners of the developing world.

Would you like to live in a shanty-town? Probably not; but for many village families, barely scratching a living from the soil, the answer is yes. The media have shown them what the modern world has to offer and they want a share in its bounty, if not for themselves then at least for their children.

The consequences for family life are often disastrous; disgruntled husbands move on and the children often face a succession of stepfathers who have no interest in their welfare or even survival. At the age of ten or less they may be forced out to "work" in the street. In some depressed areas the proportion of female-headed households is over fifty per cent. By contrast, in closely-knit rural communities where child-rearing has traditionally been the responsibility of the extended family, children whose biological family has broken up, for whatever reason, are never left to their own devices but as a matter of course are sustained through childhood and adolescence by a network of relatives or foster parents. Today, however, even in Africa, the most rural of continents, this tradition is crumbling under the impact of the consumer society.

The problem, to which there are no easy solutions, has often been neglected by governments. Youngsters on the street with no visible means of support are sometimes assumed to be delinquents, or pre-delinquents, and thus justifiable targets for peirodical incarceration. Part of their predicament, perhaps, is that as objects of compassion they are unattractive. As street children they require protection from moral and physical danger; a few years later, when they are rowdy street youths, it is society that is seen as requiring protection from them. Their most common "official" fate, therefore, is to be placed in a State-run home, which tends to be a poor substitute for a proper family. One cannot love an institution.

The non-governmental sector, by contrast, has been quicker to grasp the nettle. Many NGOS (non-governmental organizations) have initiated original projects which are models of drive and imagination. Consider, for example, the Bosconia-La Florida project in Bogotá, Colombia, where life for hard-bitten street youngsters is notoriously precarious. Founded by the Salesian Con-

A project established in Kigali, the capital of Rwanda, by a committee of the **Jeunesse Ouvrière Catholique**, *under the auspices of the local diocese, seeks to help young people aged from 14 to 25 who have migrated to Kigali from rural areas. Its objectives are to provide lodgings, training, work and healthy leisure pursuits, to foster a sense of solidarity and self-respect and to encourage the establishment of local small-scale industries. The training provided includes literacy classes, woodwork, sewing, book-keeping and car maintenance and repair (left).*

Photo © Undugu Society of Kenya, Nairobi

Founded in 1972, in Dhaka, Bangladesh, **UCEP (Underprivileged Children's Educational Programs)** *is an educational project which reaches some 14,000 working street children in four cities in Bangladesh and Nepal. Right, a student at work in a* **UCEP** *technical school in Bangladesh.*

Developing from a modest child care unit established in 1955 by a doctor and his wife, the **Adharashram Community Development Centre** *offers protection, education and training to destitute women and children, most of whom come from the unauthorized shanty-towns around the industrial city of Nashik, not far from Bombay. Today the Centre offers residential accommodation to a total of 116 young people, most of whom are girls. Half the residents are aged between 5 and 12. Left, a cultural performance put on by the residents.*

Photo © UCEP, Dhaka

Founded by Father Arnold Krol, of the White Fathers the **Undugu Society of Kenya** *("undugu" means "fellowship" or "brotherhood") aims to help street boys in the 10 to 14 age group who have come from the shanty-towns on the outskirts of Nairobi, Kenya, and who work and sleep in the city centre. The main objective is to rehabilitate the boys and provide them with a minimum, practical form of education. In addition, with a view to strengthening the community as a whole, programmes have been developed for women which include literacy classes, instruction and advice on hygiene and child care and practical training in sewing and dressmaking (above).*

gregation, the scheme has evolved a whole methodology of weaning the boys back into society in successive stages. Based on genuine friendship and respect, it uses group therapy to develop self-confidence and motivation. Positive qualities such as loyalty, ingenuity and resourcefulness which the youngsters have demonstrated by surviving on the street are harnessed to the establishment of a self-governing "Republic". The process culminates in a fully-fledged commercial firm, *Industrias Bosconia,* which manufactures solar heating panels and is largely self-financing.

The pioneering experience gained on the non-governmental side is now being drawn together by the *Inter-NGO Programme on Street Children and Street Youth,* founded by a group of nine NGOs, both lay and religious. As well as showing authorities and agencies what can be done, it aims to create a world-wide network of support for fieldworkers and to organize a series of sub-regional forums in Abidjan, Bogotá and New Delhi during International Youth Year. The vital role that such information diffusion and advocacy can play is perhaps best illustrated in the case of Brazil where Unicef has been particularly active. While the scale and intensity of the country's problems are second to none, awareness has reached a point at which a national movement and strategy are emerging. Today, two hundred and forty-three projects are under way, mostly with official support, at the community level.

In the longer term, governments are likely to place less emphasis on supporting individual projects and more on multi-dimensional preventive strategies. These still require definition. Today, nobody really knows why more youngsters are left on the streets in some communities than in others and it is only now that policy-makers are beginning to consider the effects of development on the family as a unit rather than on its individual members. Paradoxically, it is precisely at a time when the family is most threatened that its virtues are being rediscovered. The family will once again be the essential building-block of sound social progress, a partner and not an instrument of the State. ■

MERRICK FALL, *of the UK, is Executive Secretary of the Inter-Non-Governmental Organization Programme on Street Children and Street Youth, Geneva.*

Africa's generation gap

by Boubakar Ly

Photo Georg Gerster © Rapho, Paris

ONE of the salient characteristics of African society, as of the vast majority of Third World societies, is its rate of demographic growth. According to some estimates, the population of Africa may double between now and the end of the century. As a result of this demographic trend this population is very young.

The predominance of young people both in the rural areas and in the popular districts of the big cities raises the problem of their integration into society. Young people cannot be successfully integrated into society unless the institutions concerning them are also well integrated, or unless they participate in a society which functions successfully as a whole. This is not the case in Africa, where society is facing a general crisis, especially in its relations with young people.

Most of the migrants who pour into the towns and cities from the countryside are, as in most Third World countries, young people seeking jobs in mines, on plantations and elsewhere.

In the countries of the Sahel, this phenomenon began in the colonial period when these countries were integrated into the international economic system; it has become more widespread because of drought and other climatic factors. In the past migrations were temporary; today migrants are everywhere tending to settle down permanently. In addition, many young people are migrating to the industrialized countries of the West. The result is that the rural areas are becoming depopulated; those who live there tend increasingly to be adult women, children and the elderly.

Young people seem to feel condemned to an inevitable fate which, when analysed, appears to be the result of a number of factors, the most important of which are economic, social and cultural.

Among the economic causes is the system of land-ownership which, in spite of the conditions specific to Africa, make for social inequality, the irregularity of farm yields as a result of climatic conditions and technological backwardness, and the regrouping of industries in urban centres.

The social causes are due to a variety of factors: the inequality of individual incomes between rural and urban areas; the centralization of essential social and (especially) political activities; the limited extent to which young people participate in the organization and execution of local activities; the weight of administrative and supervisory structures in the rural areas; and the inadequacy of infrastructures: roads, electricity, water, transport, hospitals, schools, leisure and information facilities—all that can make village life self-

Many young Senegalese are members of the Traditional* M'Botai *mutual aid associations which take a wide range of initiatives in social, economic and cultural life.* M'Botai *associations are groups of friends united by age, affinity, ethnic group, interest in a chosen activity, or simply the pleasure of being together. They flourish both in the towns and in rural areas where they promote solidarity at times of birth, marriage and death and help finance festivals and the management of collective granaries. Below, an* M'Botai *group meets for a work session.

Photo © *Le Soleil*, Dakar

sufficient and counteract the attraction of city life.

A cultural factor worth noting is the burden of community-based customs and traditional values which impose constraints on the individual and imply constant reference to the group. Migration to the towns is sometimes felt to be a liberation, even though it is prompted by material conditions.

Young people who have been through the educational system are particularly sensitive to this. They form a large proportion of the migrant masses since it is more difficult for them than the rest to make a place for themselves in rural society; their education turns them into misfits in their own environment.

For African schools are usually incapable of integrating young people into society. In view of the widely admitted fact that the modern school system inherited from colonialization has failed, reforms have been widely attempted. However, it must be admitted that the problems remain.

One of these problems is the small number of children in school. In spite of big efforts and often-repeated declarations of principle, many children are still excluded from any form of schooling. In some cases, the percentage of children in school is even falling. Illiteracy is high both among young people and adults, in spite of the organization of literacy campaigns in national languages.

Generally speaking, the percentage of children in school is less high in rural areas than in the towns and cities. There are not so many schools in the countryside, and they are often so few and far between that parents prefer to keep children, especially their daughters, at home. If the number of schools in urban areas is also limited in relation to the very high level of demand, the ▶

Above, a group of young Malians cross the Niger with cattle from their village. In Mali, where more than half the population is between the age of 20 and 25, young villagers of the same age group belong to a "Ton", a traditional association whose members perform farming and other tasks of importance to the community as a whole. "Ton-ci", the culture based on the association, teaches young people respect for the group, solidarity and mutual aid, and prepares them for life in the community.

situation is nevertheless better than in rural areas.

In both cases, the school system rejects numbers of young people and produces drop-outs. Very few of those who start school reach the end of their course, especially in the rural areas where those who go beyond the elementary stage are rare.

Furthermore, the school is still cut off from its true cultural environment so that it perpetuates among young people a sense of alienation, aggravated by the fact that the socialization process, especially carried out by the family, takes place elsewhere. Schools place young people in an environment characterized by intellectuality, abstraction and anonymity, as opposed to the personalization, individuality and affectivity of the family. The need to use a language other than the mother tongue sometimes makes the transition from family to school a harrowing experience involving traumas which result in failure at school. This duality of language and cultural environment makes it difficult, and sometimes impossible, for the former to express the latter, and this ambiguity is reflected in school programmes, textbooks, and texts which are incapable of describing in a foreign language the reality of experience within a unique culture. In this situation, the children, who understand neither the languages nor the cultural models vehicled by them, easily fall victim to failure. In addition, the teaching programmes take no account of the distinctive features of the school's historical, geographical or social environment.

Nor does the school provide professional training, and the institutions established for this purpose are inadequate and ill-fitted to the needs of the different productive sectors. Young people find it difficult to integrate themselves into economic systems which do not function to increase a country's potential and wealth; the activities of these systems are determined by the roles, inherited from colonial times, which have devolved upon them in the international division of labour. In addition to the effects of crises, this situation essentially generates underemployment and unemployment, two important facts of life for young Africans.

Rural populations which are underemployed because of the seasonal nature of their work are forced to leave the countryside. Young people in urban areas face the problem of unemployment which affects both the illiterate and those who have received an education, whatever its level. But a new phenomenon, which more than any other reveals the stagnation of the employment situation, has appeared in African societies: the unemployment of those who have earned degrees in higher education.

Photo © Ministry of Information of the Republic of Niger

In the Republic of Niger, the* Samaria *(from the Hausa word meaning* youth*) are groups of young people which were traditionally organized in the villages under a* Sarkin Samari *("youth leader") to perform tasks delegated to them by the chief. Today the* Samaria *is the name of Niger's national youth movement whose members are taking part in many development projects including reforestation, measures to stop desert encroachment and the construction of classrooms and schools. Left, the* Samaria *on-site during the building of a school.

Photo Jack Ling, UNICEF

The centuries-old* Naam *tradition in Burkina-Faso (formerly Upper Volta) was based on equality and shared labour for the benefit of all members of the community. Today the* Naam *movement is undergoing a revival, serving both as a structure for training and giving young people greater responsibilities and as a communal production organization deeply rooted in the village social and cultural system. Since 1966 over a thousand* Naam *groups have been formed, usually consisting of young men and women from the same village or group of districts. Members of the groups participate in the development of their community by cultivating the land, constructing wells and small dams and in many other ways. Right, in the province of Yatenga, a* Naam *group digs a pond.

Left, young and old work shoulder to shoulder, busily tilling the soil in one of Tanzania's communal* Ujamaa *villages* *(see page 22).

The unemployment problem is qualitative as well as quantitative, for the quality of the jobs available to young people has a direct impact on their participation in the life of the society in which they live. Young villagers work in such difficult conditions that they are forced to swell the ranks of the floating and unproductive urban masses in the informal sector, living on their wits and in many cases turning to delinquency.

Young workers of both sexes doing jobs which require no qualifications are involved in productive work which has little meaning for them. Within the working class they form a mass seeking survival at all costs; they are excluded from the power to take decisions which is in the hands of a foreign minority and work in accordance with norms which they have not chosen, for objectives which often run counter to the interests of development and are misapplied to the profit of a few.

Young workers and supervisory staff in the administrative and commercial sector also feel frustrated because of their exclusion from any form of participation and decision-making. They are profoundly discouraged and in time their feeling of uselessness overflows beyond their work situation. In administrative work their reaction takes the form of laxity and lack of civic spirit and leads to all kinds of social deviations.

This social crisis is accompanied by a crisis in the family. Previously integrated into a wider structure of relationships of a patriarchal nature, the family today is tending to become a nuclear family, especially in the towns and cities. This has encouraged the development of individualism. The gradual disappearance of the patriarchal system is creating authority problems in the family and in society at large, where it formerly cemented a wide range of social relationships. Incomprehension prevails between young people and adults, who judge each other in terms of different socio-historical contexts and value systems. All the same, these conflicts are still latent, for respect for age and the elders is still an important fact of African life and psychology. The adoption by young people of foreign values and libertarian principles is not leading to the kind of far-reaching criticism of the social and cultural order that can be seen elsewhere.

Lack of participation by young people is accentuated by the lack of an African national consciousness, that is, of a feeling of identification with and integration in society as a whole. Its absence explains among other things why young Africans do not feel concerned by mobilization for development.

The problem of youth in Africa hinges on the question of participation. What can be done to make young people aware of their responsibilities and mobilize them?

Generally speaking, development strategies must be redirected and aim at a greater independence from the international economic system and a reduction of social inequalities. A rural development policy must be promoted in order to transform the living conditions of rural populations. Action must be taken on the job market and employment structures. Grass-roots community participation in development plans must be encouraged and production structures transformed with a view to greater participation of workers in conception and decision-making processes. Institutions must be established to promote a co-operative approach to the organization of production, human settlements (which must be rethought both in urban and rural areas), health, education and leisure.

For young people, education must be extended and educational systems be reformed so that they are more deeply rooted in the real situation in each country, so that more attention is paid to environmental questions, and so that these systems are more effectively dovetailed into the structures of production and employment. Less selective educational methods should be introduced, giving more responsibility to young people. The encouragement of responsible attitudes is a process that must take place at all levels of society: young people should be encouraged to assume responsibility for their own organizations and define the objectives of these organizations within the global development strategy of each society. Greater efforts must be made to encourage them to feel that they belong to the community, and their creativity, their spirit of initiative and their critical sense must be developed. ■

Photo Murray-Lee, UNICEF

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China's most precious energy source

by Tang Ruoxin

AS the most active, sensitive and vigorous element in modern societies, the young people of the world represent the future. They are our most precious "energy source" and the motor that pushes society forward. On them depends the direction the human race will take in the twenty-first century.

There is, however, a dual aspect of youth. Young people are always the pioneers who break with undesirable customs and social traditions, bravely challenging all kinds of chronic social ills; yet their naivety and impatient discontent can often disturb other people's daily lives and obstruct social development.

As a group, young people are in the majority. China, for example, is a country of young people with more than sixty per cent of the population under the age of thirty and about seventy per cent under thirty-five. Young people make up fifty per cent of the total rural labour force and sixty per cent of the total industrial work force. Similar increases in the proportion of young people in total population are forecast world-wide and in particular in the developing countries.

Modern life is changing young people's values very rapidly. In China today they have much greater self-esteem and self-confidence than twenty years ago; they stress the importance of the individual in social life and are eager to make a more creative contribution to social progress.

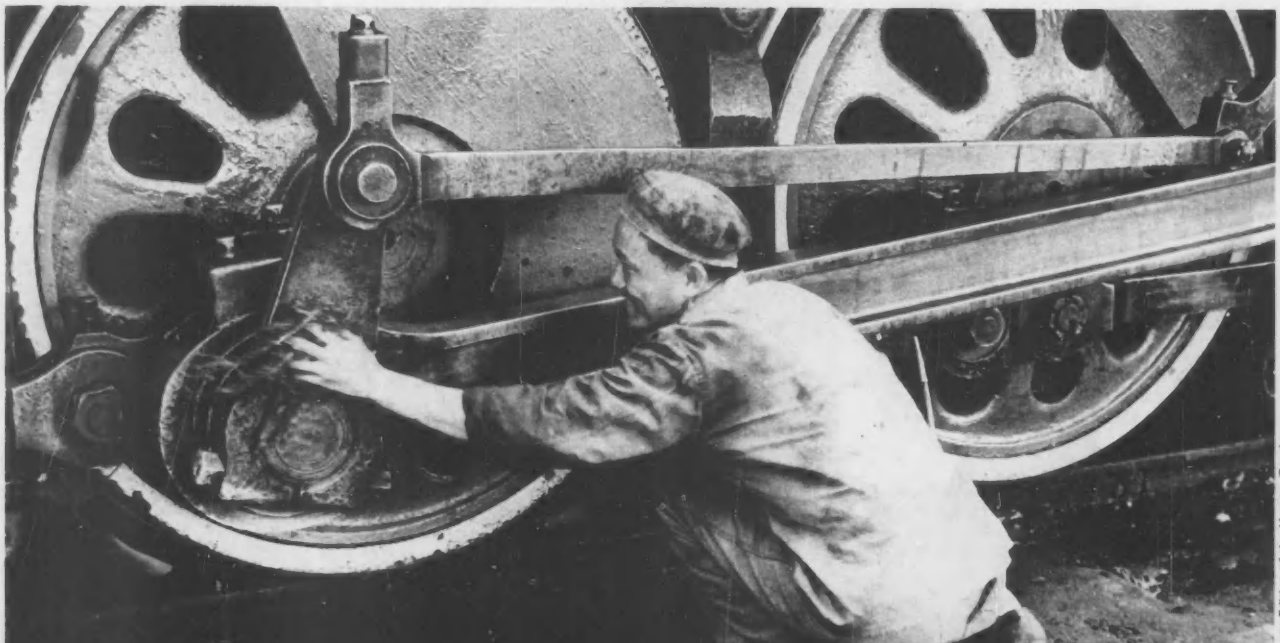
There are two main raisons for this. The first of these is the spread of scientific knowledge. Ten times as many young Chinese receive higher education today than was the case twenty years ago and they form a group which is dedicated to the pursuit of science and progress. Furthermore, statistics show that more than ninety per cent of young workers have received primary education and, even in those rural areas where education is relatively backward, the cultural level of young peasants has risen considerably.

The second reason is that social turmoil has subsided and a policy of reform has been adopted. The Chinese Government is devoting a major effort to reform of the economy, thus creating conditions which enable young people to give free rein to their creative ability and talents.

"The traditional view that has prevailed in China for thousands of years of the superiority of agriculture as a form of employment constitutes a serious psychological barrier to the acceptance by young people of jobs in commerce or in the service sector. A serious effort has been made to convince young people that all types of jobs are equally worthwhile and make no difference to social status."

Changing values are also reflected in changing patterns of consumption. Young Chinese people's life styles, including the food they eat, the clothes they wear, their transportation and their homes, their hobbies and interests, have undergone a remarkable change. The general trend is towards high consumption, a factor which will be of great significance for economic development in China as in other developing countries. A recent survey shows that the sale of high-quality goods in China has increased fifty times in twenty years and that seventy per cent of buyers of these goods are young people.

Providing young people with jobs has become a serious problem for all countries and China, with its large population is no exception. The young people born in the 1960s are coming on to the labour market and providing jobs for such large numbers has put great pressure on the Government. Experts have forecast that China's labour force will increase by two hundred and thirty million over the next two decades,



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reaching more than six hundred million by the year 2000.

In recent years, specialists in youth research, who have studied this problem in collaboration with economists, sociologists and educationists, have proposed that young people should be allowed the freedom to look for jobs themselves and have suggested a number of ways of creating more job opportunities for them. Combined with State economic reforms this has created favourable conditions for solving the youth employment problem. Since 1980, about fifty million young people have found jobs.

To meet the needs of economic development in China, the quality of the labour force must be rapidly improved. A research report shows that China's young workers, although more skilled than their parents, are still far from matching the demands imposed by the world revolution in science and technology. To meet these demands we need to make education more widespread, raise the educational level and improve vocational and pre-employment job-training. A survey of two enterprises in Suzhou City shows that trained workers are superior in adaptability and creativity to untrained workers and that their productivity is 16.5 per cent higher.

Youth research experts also point out that, in view of changes and reforms in the economic system, the educational system should undertake to alter young people's traditional attitudes towards employment. For example, the traditional view that has prevailed in China for thousands of years of the superiority of agriculture as a form of employment constitutes a serious psychological barrier to the acceptance by young people of jobs in commerce or in the service sector. A serious effort has been made to convince young people that all types of jobs are equally worthwhile and make no difference to social status.

"As the most active, sensitive and vigorous element in modern societies, the young people of the world represent the future... On them depends the direction the human race will take in the twenty-first century".

Juvenile delinquency is another complicated social phenomenon common to many countries which requires serious scientific research. Since the 1970s, juvenile delinquency has become an increasingly serious problem in China. In 1983, the crime rate among teenagers amounted to nine per 10,000. Although this figure is not very high, juvenile crime represented seventy-five per cent of all crimes committed, a tenfold increase over the 1950s.

A social problem such as juvenile delinquency can only be tackled by mobilizing the resources of society as a whole. In China, government departments are responsible for co-ordinating the work of the various social sectors. The research departments are responsible for social investigations, case analysis and have an advisory role and they work in close co-operation with the judicial departments and social organizations such as neighbourhood committees and the Youth League.

The public security departments and the courts ensure that criminal offences are punished in accordance with the law and attempt to reform culprits who are serving sentences through corrective study and labour.

The neighbourhood committees and the Youth League have a preventive and rehabilitative role. First of all they try to spot potential delinquents and to prevent them from committing crimes. Their second task is to care for delinquents returning home after a period of imprisonment and to ensure that they do not relapse into crime. Returning delinquents are given preferential treatment as regards education and employment in order to encourage them to mend their ways, and these measures have been very effective in reducing juvenile delinquency and maintaining public security.

Physical and psychological factors are also important elements in youth research. Researchers have discovered, for example, that young Chinese are reaching physical maturity two to three years earlier than did the same age group of twenty years ago, a fact which has important implications for the country's economic and political life and for the legal and educational systems.

Youth is a period of rapid physical growth and of the attainment of sexual maturity. It is a period during which character, the sentiments and emotions are unstable and this can lead to irrational action. This is why research on youth psychology in China concentrates on the specific characteristics of young people's conceptual, emotional and sentimental development and self-awareness.

There remains the important task of adapting education to meet the new needs of youth. This must be done in a scientific way if we are to bring up a generation capable of meeting the demands of the twenty-first century. ■

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A truce for children

by Hélène Ahrweiler

Photo © Felix Tinhes Jaramillo, Bogotá

SPECIFIC texts designed to ensure the protection of children engaged in national or international armed conflicts have already been drawn up by the Red Cross and the United Nations. However, these often remain a dead letter since many conflicts occur with no official declaration of war.

Cases have been known of thirteen-year-old paratroopers in action, ten-year-olds being used to clear minefields and seven-year-olds taking part in terrorist operations.

Some obscure and primitive reasoning, which merits careful psychoanalytical examination, seems to prevent us from taking a bold stand against the indoctrination and mental preparation of children for war, their paramilitary training, their employment in the preparation of military defence works, their enrolment in combat units and even their widespread use in the front line from the age of ten.

For the militarization of children is not a new phenomenon. We have only to recall the children's crusades of the early thirteenth century, one of the causes of which was probably the population explosion. In the year 1212, twenty thousand children, some of them barely eight years old, set out from Marseilles for the Holy Land. Of the seven ships in which they embarked, two sank and the remaining five reached land at Bougie (present day Bejaia, Algeria) and Alexandria, where the surviving children were sold as slaves. Other children's crusades set out from Italy, Flanders and from the Rhineland.

It would seem that the time has come to set out in more detail the rights of children, to be inscribed alongside the rights of man. It is true that, in November 1959, the General Assembly of the United Nations adopted a ten-point *Declaration of the Rights of the Child*. Nevertheless, the increasingly widespread militarization of children has not only resulted in the deaths of many, with others left permanently handicapped or enclosed in prisoner of war camps, it also means that whole sections of the youth of the world are growing up in an atmosphere of violence; this calls for additional, more specific measures.

Unesco has mobilized the international community for the protection of historic monuments, that is to say the world's cultural heritage. Should not similar steps be taken to mobilize support for the protection of children, who make up the world's human heritage?

Any Convention that might be drawn up should give priority to two simple measures:
(a) Prohibition of the enlistment of any child under the age of sixteen for whatever purpose.
(b) Recognition of the right to education, which would imply the evacuation of schools and schoolchildren from any area which, for whatever reason, had become destabilized.

On the analogy of truces declared to enable the wounded to be evacuated and cared for, a "truce for children" should be instituted, since children are just as helpless as the wounded.

"The world", wrote the French author Georges Bernanos (1888-1948) in his book *A Diary of my Times*, "will be judged by the children." Nor should we forget another of the same author's sayings: "Blessed is he who saves from despair the heart of a child." ■

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Editorial, Sales and Distribution Offices:
Unesco, 7, Place de Fontenoy, 75700 Paris
Subscription rates
1 year: 68 French francs. 2 years (valid only in France): 120 French francs. Binder for a year's issues: 52 FF

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The Unesco Courier is produced in microform (microfilm and/or microfiche) by: (1) Unesco, 7 Place de Fontenoy, 75700 Paris ; (2) University Microfilms (Xerox). Ann Arbor, Michigan 48100, U.S.A.; (3) N.C.R. Microcard Edition, Indian Head, Inc., 111 West 40th Street, New York, U.S.A.; (4) Bell and Howell Co., Old Mansfield Road, Wooster, Ohio 44691, U.S.A.

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BRODARD GRAPHIQUE. COULOMMIERS - Dépôt légal C 1 - Juin 1985 - IMPRIMÉ EN FRANCE (Printed in France)
PHOTOCOMPOSITION CHRISTIAN PAGNOUD - 6/8, rue des Épinettes - 75017 PARIS - PHOTOGRAVURE DAWANT - 13, rue des Arquebusiers - 75003 PARIS.

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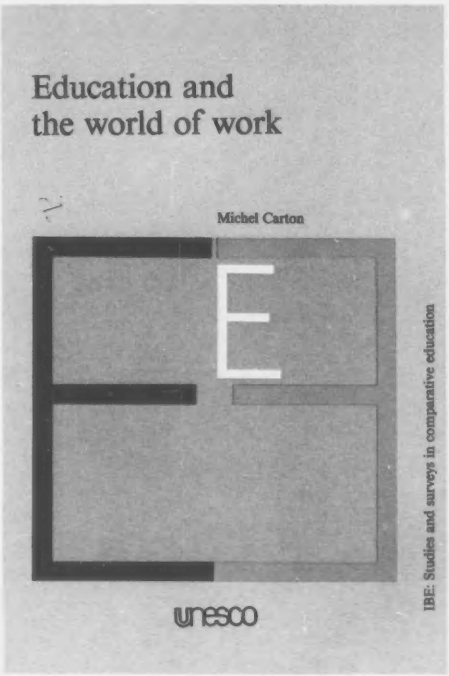

The training of young people for productive work is a subject which has aroused great interest in recent years. In this study prepared for the International Bureau of Education, Michel Carton, of the University of Geneva, traces the interaction between education and productive work through different historical periods and against a variety of cultural, political and economic backgrounds. *Education and the World of Work* examines topics relating to:

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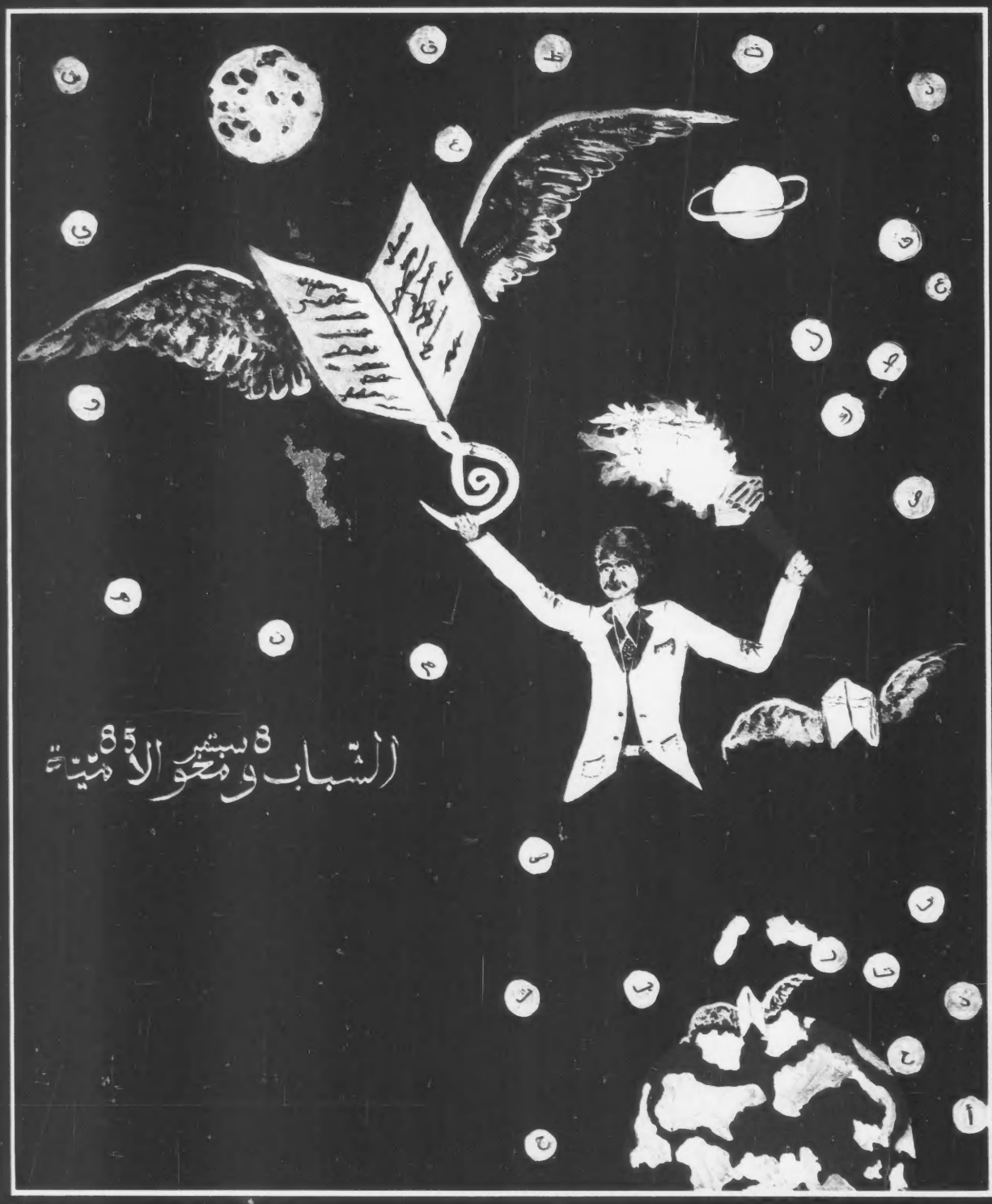

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When words take wing

In the modern world, literacy is the *sine qua non* of both national development and individual fulfilment. Yet though the *proportion* of illiterates in the world population is falling, the *absolute* number of illiterates is still rising. Only by a determined attack on illiteracy among young people will this scourge finally be eradicated. As part of the celebration of International Youth Year, Unesco has organized a competition, open to the youth of the world, on the theme "Youth and Literacy", to find a poster to publicize International Literacy Day, 8 September 1985. Above, an entry submitted by 15-year-old Abdelhak El Bech, of Haouaria, Tunisia.